

The Thurable

A Student-Alumni Review
1936



ST. MICHAEL'S COLLEGE

The **Thurible**

A STUDENT-ALUMNI REVIEW



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in the
University of Toronto

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FOREWORD

The sudden and disturbing changes that have come upon society in recent years have left all thinking men apprehensive of the future. All seem to be agreed that the stress and uncertainty of the moment call for sane thinking and right acting.

Unfortunately, however, fundamental truths, which alone make for sane thinking and right acting, one by one have been lost or discarded by the world in the course of these last four centuries. As a result, nations to-day fight desperately for stability and peace only to be rushed along ever more rapidly and more helplessly toward internal disorder and international war.

The fundamental truths with all their applications have been preserved infallibly for man by the Church, the "pillar and ground of truth." They are to be found nowhere else. It is through *Catholic Thought* and *Catholic Action* alone that new life and new vigour can be brought to the waning civilization of the West.

Conversant with these facts, we have seen fit to present to the students, faculty and alumni of St. Michael's College a new kind of annual publication and one which bears only a slight resemblance to the traditional Year Books of the past. In "The Thurible" of 1936 we have not neglected to review the student year, nor have we failed to recount the outstanding happenings and achievements in alumni ranks. But in addition we are presenting a variety of articles written by authors ranging in prominence and prestige from the greatest philosopher of our days, Jacques Maritain, to our high school lads in the West End School.

Contained in this selection is Catholic Thought out of many gifted minds and from many gifted pens. In presenting it our one objective is that it may serve the useful purpose of preparing St. Michael's men, at least in some slight measure, for the holy and apostolic role that the Holy Father would have them play in the reconversion of the West.

If "The Thurible" of 1936 serves this purpose, we shall feel amply repaid for the time and energy spent in its production; furthermore we shall know that we are justified in leaving with the St. Michael's men of coming years the holy and happy task of sending forth to an ever-growing circle of readers better and more frequent editions.

GEORGE R. KOERNER, 3T7

Editor.



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DEDICATION

To the Most Reverend
Ralph Hubert Dignan,
Graduate of St. Michael's
College in the University
of Toronto, 1911, able
and zealous Priest of the
Diocese of London for
many years, and now the
Chief Pastor of the most
extensive and most cosmo-
politan diocese of Canada,
THE THURIBLE of 1935-
36 is dedicated in affec-
tion and admiration by the
Students of St. Michael's.

THE MOST REVEREND RALPH HUBERT DIGNAN
Bishop of Sault Ste. Marie
Class of 1911

A Message From Bishop Dignan

OLD BOYS OF ST. MICHAEL'S—

TO remember the things one ought to remember, is my apology for these few lines, that are coming to you through the medium of "The Thurible," which is a new, but by no means surprising, contribution to scholarly thought and literary excellence, sponsored by St. Michael's College.

To term these hurriedly penned words an article is to garb them with a character they are not intended to possess. They are rather a little message to those who, like myself, are privileged to be numbered among the alumni of St. Michael's, and are written in a spirit of grateful remembrance—"Lest we forget."

The story of St. Michael's is one of personal devotion to the great cause of Catholic education, and of a spirit of sacrifice on the part of a group of priests known as the Congregation of St. Basil. It is an undeniable fact that gigantic strides have been made in its educational scope and development since 1852, when the little band of four pioneer teachers opened their first classes under the patronage of St. Michael.

Despite their confidence in the future of Catholic education in Canada, these first Basilians could hardly have visualised a college nationally known and internationally recognised, as possessing its Institute of Medieval Studies, a department of which the renowned centres of European culture might well be proud.

Surely a sense of pride and spirit of admiration are justifiable in those who know the history of St. Michael's, and are cognizant of the difficulties attendant upon its inception—difficulties of a financial nature, and difficulties of personnel, which necessitated the few doing the work of many.

Whilst finances will ever be a problem, in passing it might be remarked that in this department the Alumni of St. Michael's may well exercise,—to use an academic term,—a little extramural influence, that will make possible the achievement of the educational hopes and dreams of future development of the worthy successors of the early Basilian professors.

Overlooking the grounds of the great University of Toronto, our own St. Michael's, one of the federated colleges constituting that University, is finally erecting the first unit of a series of buildings in keeping with its dignity as the Catholic centre of culture in one of our outstanding Canadian Universities.

Those unacquainted with the ideal position enjoyed by St. Michael's in this respect, and whose views are fashioned in the caution necessitated by the atheistic or anti-Catholic atmosphere existing in so many state-controlled institutions of higher learning, may find it hard to grasp the fact that St. Michael's is in a position to teach Catholic Philosophy and Catholic History in a Catholic atmosphere, and at the same time impart Catholic culture, whilst enjoying the fellowship, prestige and the coveted privilege of awarding degrees under the charter of a government-sustained university—the University of Toronto.

St. Michael's has a motto with a singular appeal,—*Doce me scientiam, bonitatem et disciplinam*. My concluding wish is that our Alma Mater may ever continue under this glorious device, to instruct the present and future generations of its students, in true science, forming them at the same time according to the divine standard of Catholic morality, and by means of her discipline, helping to impart that strength of character which is the final aspiration of her ideal.

Ralph Hubert Dignan,
Bishop of Sault Ste. Marie.

The Thurible

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in the interests of
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Something New

BECAUSE this is the inaugural edition of a publication which we hope will become an annual feature at St. Michael's College, it is no more than fitting that we state herein its purposes. Our intention is to substitute for the Year Book a review of Catholic thought, which may in time prove the official organ of St. Michael's in the furtherance of Catholic teachings, Catholic principles and Catholic action. The policy established this year of calling on the faculty and alumni for active co-operation in the undertaking has enhanced the worth of the publication. Our intention is not to abolish all the features of the Year Book—we are not abolishing the part played in athletics by men of the college, not overlooking the graduates, not losing sight of the interest which social activities—dramatics, etc.—arouse in college life. But we do believe that there is no place for the uninteresting, little-read articles which serve only to use up space, such as class biographies and other activities which interest, if any, only a very few. Furthermore, we observe that a Year Book at the college has its limitations. There is one published annually by the University as a whole, which includes the items of interest to those graduating, and the publication of a college Year Book at St. Michael's seems to be superfluous.

We feel, also, that a review of Catholic thought is not only expedient, but necessary, to the life of the college. In a civilization in which man is regarded as himself the end of all things, in which there is no thought of an after-life, in which there is nothing regarded as permanent, but all as evolving, in which paganism and atheism are reviving under the forms of the absolute and communistic state, it is necessary that every center of Christian thought do its utmost to combat the attack on God and formulate Christian principles which alone will save society from complete disaster. It is the duty of every Catholic seat of learning to propagate these principles.

Therefore, with the hope that our purposes may be better understood through this short editorial; with the hope that not only this, but later editions of our review will meet with the approval of alumni, faculty and students of St. Michael's; with the hope, too, that in your criticism, you will realize that this is our first edition of a publication which we desire to see advance in popularity as the years pass, we present to you—
THE THURIBLE.

Good Example

IN OUR opinion there are many Catholics who have failed to realize that they are regarded by their Protestant friends and neighbors as a yard-stick, so to speak, by which these same friends and neighbors formulate their opinions of the Catholic Church. Had they realized this fact it is beyond question that they would have been more guarded in their speech and more prudent in their behaviour.

Could we not make a better effort to live the life of really good Catholics and try to measure up to the ideals of our Church? Let us this very day begin to do so. If it is by our example that those outside the fold are to be brought into it—is it not absurd for us to act as if we did not really believe? We have the only true Faith—let us prove by our deeds that we truly believe.

If we have overlooked this point in the past, let us aim for something better in the future—let us not be deceived by the egotism and self-advertisement of some few false companions. Should we realize that we have been thinking, acting and talking in the same manner as they who are in darkness and error—let us not lose a single moment—let us rectify our conduct immediately lest we prove to be stumbling blocks in the paths of those who otherwise might find the Truth.

It is not too late to act the part of a Catholic and to seek higher and nobler things in life than we have hitherto sought. The fact is that the stage of the world is set for a great army of Catholics really worthy of the name. Will *your* place be filled by *you* or by another?
Leo F. Young.

Oremus

THE current newspapers and magazines are prolific with accounts of dread importance: Europe and the Far East are swept with rumors of war. The Dove of Peace is taking a back seat in the omnibus of international politics, just as the true Dove of Peace, the Spirit of Love, has been pushed into a rear compartment of man's memory for four hundred years.

In the Orient, Japan has delegated unto herself the powers of saving the East for Capitalism, and at the same time she is extending her empire into China; Russia is objecting and waiting for Japan to give her a chance to strike. Italy, overpopulated and in need of foodstuffs for her numerous people, has begun a campaign to extend her colonial possessions,—much to the grief of Ethiopia and the consternation of England and France, who see their colonial empires threatened. Germany has decided to abrogate all treaties which curtail her militaristic activities; and France is calling on England and Italy to help her finish the War which was discontinued in 1918.

It all may be laid to the fact that man has forgotten the second great commandment: "Thou shalt love thy neighbor as thyself." Man has lost sight of his nature; he has forgotten God and the future life. He centres every action in the good of himself and the temporal life;—he no longer pursues the Beatific Vision.

Through it all there is one man who opposes the damning influence of the great god Mars, who holds out the olive branch to a world bristling with the thorns which are once more being pressed down on the Saviour's head; for the crown of bayonets is being pressed upon man, the image of God. The Word is crucified; the Spirit is forgotten. Yet Christ's Vicar exhorts all who call themselves Christians to avert the terrible calamity approaching us; and we can do no better than obey his summons to combat the present warlike spirit. Let us obey the Holy Father's exhortation; let us

"Pray! Pray! PRAY!"

St. Thomas and Catholic Leadership

By REV. E. J. McCORKELL, C.S.B., M.A.

WE CAN learn a great deal about the qualities essential to a Catholic leader by a study of the life of the great Catholic leader of all time—St. Thomas Aquinas himself. The first remarkable fact about him is his triumph over the spirit of the world which is a spirit of ambition, pride, greed and power. Thomas was born into a noble family in the early thirteenth century. The natural and logical course open to him was a career of arms in which honor was to be won, and in which the spirit of that time set much store. Thomas spurned this career and turned to the Church. Even here he might have fallen in with the wishes of his ambitious father and embraced a Benedictine career which would lead to the abbacy of Monte Cassino and perhaps even to the Papacy itself. But no, he would do no such thing. It is true he began his studies at the famous Benedictine abbey of Monte Cassino, but when he chose to enter religious life it was not the dignified and honorable Benedictine Order which he chose, but the as yet not quite respectable mendicant order of St. Dominic. He braved the fury of his family, and even their violence, in attaching himself to a religious order so little known and with such little promise of greatness. Who could have foreseen at that date the greatness of the Dominican Order that was to be—the great universities, beginning with the university of Paris and multiplying everywhere—the great popes the Order was to furnish the Church—and the great saints who were to adorn the Order of St. Dominic? St. Thomas joined the Dominicans because at the time it was the least of the Religious Orders, and because by such a step and such a life he could most effectively counteract the spirit of the world which had taken such a hold on him. Even later when his personal reputation as a theologian grew, St. Thomas steadily resisted every attempt to bestow upon him ecclesiastical honors. When dining at the table of King Louis IX, himself a saint, Thomas, we are told, was not interested in the sparkling conversation which marked the occasion, but rather was absorbed in some theological problem of very great importance at the time, and he surprised and startled the guests by suddenly striking the table with his hand and saying aloud: "I've got it." The incident is significant as

showing the indifference to worldly honor and renown which characterized his whole life.

The Catholic leader of to-day must sedulously endeavor to acquire this quality of detachment. Whether in lay or ecclesiastical life he must have no selfish interests. His life must be one of abso-



*Rev. E. J. McCorkell, C.S.B., M.A.
Superior of St. Michael's College.*

lute consecration to the good of the Church and the cause of Catholic Action. The Church supposes this perfect detachment in the life of her chief pastors, the bishops. It is for this reason that St. Thomas teaches that the life of a bishop is a perfect life. Perfection consists in the love of God, and love of God is complete only when selfishness and worldliness are entirely eliminated. The bishop's life is one of complete sacrifice. He is responsible before God for his flock. He must live for them: he must, if necessary, die for them. He must have no ambition for himself; he may even have no comfort or consolation of an earthly kind at all. His is a life of complete consecration and hence he is perfect. The Church, I repeat, following the teaching of St. Thomas, requires this of her bishops.

She has a right to expect a large measure of it in her priests and in her laity. Certainly it is essential to Catholic leadership. Nothing damages the cause of the Church more than the scandal of Catholic leaders, whether ecclesiastical or lay, using their positions to further their own selfish interests. No one will be judged more

severely on the day of judgement. The first thing to be done, then, for one who aspires to Catholic leadership is to search his own heart to discover if he has any selfish motive, if it is the love of self or the love of God which prompts him. He must not aim at a career; he must not use the Church as a means to his own glory. He must lay aside all selfish ambition. It is the failure to do this which explains the want of unity among Catholic leaders. Each has his own opinion and sticks to it. Each has a policy with which he is identified, or perhaps it is a parish, or a club, or a religious order, or a diocese with which he is identified, and he is thinking of the advantage likely to accrue to such a parish or such an institution. Such an attitude is proof of the want of that detachment, so remarkable in the life of St. Thomas, and without which Catholic leadership is impossible.

Another feature of the life of Thomas Aquinas was his personal sanctity, for indeed he was a saint and a very great saint indeed. What I wish to point out especially is the relation between his holiness of life and the work which he did. He assures us that he learned more at the foot of the crucifix than in the books of philosophers. When we remember the academic career of St. Thomas this will strike us as a very remarkable statement. He was assuredly the prince of philosophers in his day. His chief studies were made under St. Albert the Great at Cologne, where he was already singled out as the philosophical genius of the period. Later he completed his studies brilliantly at the University of Paris, and took up his work as professor, soon becoming the recognized champion of the Church in her struggle against the heresies of the day. No man ever learned more from the books of philosophers, if we are to judge by his zeal for study and the references in his works to the ideas and the books of other men. Yet we have his own solemn statement that he learned far more at the foot of

(Continued on Page 107)

The Most Reverend Thomas O'Donnell, D.D.

Late Archbishop of Halifax --- Class of '93

Born 1874 — Died 1936

IN Halifax last January, there passed to his eternal reward one of St. Michael's Old Boys who had attained to one of the highest dignities the Church can give to any one of her servants. That man was the Most Reverend Thomas O'Donnell, Archbishop of Halifax. With his demise there came to an end a life of piety, learning and leadership, a life devoted to the service of God and the zealous care of souls.

The late Archbishop was born in County Kerry, Ireland, in the year 1874 and in his early boyhood he came with his parents to Canada. His family settled in Toronto, where he spent his youth and early manhood. Being influenced by a desire to serve God, he came to St. Michael's College in the first year of the closing decade of the nineteenth century, that he might pursue his higher education and prepare himself for the Seminary. After graduation, he entered the Grand Seminary at Montreal, and in December of the year 1899 he was ordained to the priesthood by Archbishop O'Connor.

The first years after his reception of Holy Orders were spent in parochial work in the city of Toronto. There he founded St. Ann's parish where, as their first pastor, he won the hearts of his parishioners and, by his priestly zeal and executive ability, placed the parish on a firm foundation, paving the way for the

progress of later years. During this time, too, he devoted himself to the promotion of the Catholic Church Extension So-

later when he went to Halifax as the Co-adjutor to Archbishop McCarthy, the diocese was in very sound condition, both spiritually and financially. Finally, in 1931, a new honor was conferred upon him: in January of that year he became the successor of Archbishop McCarthy as Archbishop of Halifax, Metropolitan of the Maritime Provinces.

There he proved himself an able administrator,—both in spiritual and in temporal matters. He not only administered the Spirituality wisely and justly; he set his subjects a beautiful example of the way to live the Christian life. Knowing that to be a true spiritual guide one must not neglect entirely the temporal welfare of his people, he became to them a real civic leader. His people will remember him for his wise spiritual guidance, his exemplary life, and his sound civic and national patriotism.

The Maritimes are not the only ones, however, who will remember him. His Alma Mater will always hold him in high

esteem. At St. Michael's he will ever be remembered as the shining example of a man who went far in the service of God,—a faithful servant of his Master, a true lover of his neighbor, and a virtuous model for his flock.

"Enter not into judgment with thy servant, O Lord; for unless thou grant him forgiveness of all his sins, no man shall be justified in thy sight."



ciety, which he organised into an activity embracing the entire Dominion. But he had scarcely time to give order and system to both parish and Extension Society when the Holy Father called him to higher duties.

On St. Valentine's Day in 1924, he was consecrated Bishop of the missionary jurisdiction of Victoria. In this office he showed himself so capable that five years

The Most Reverend Francis P. Carroll

Bishop of Calgary

IT IS always a matter of deep and holy joy for a Catholic College when one of her "boys" becomes a bishop. For the present staff of St. Michael's at least it is a consoling proof that the old College, which was the mother of bishops in the past, has not entirely ceased to give the quality of academic and spiritual formation which she gave in the past, and which Mother Church looks for in the captains in the army of her clergy. Consequently St. Michael's is grateful to Bishop Carroll for the honor he has conferred upon her, and the consolation he has given her by his brilliance as a priest and especially by his rise to the dignity of the Episcopacy. It is a matter of great satisfaction to the Basilian Fathers that he is going to a diocese where they have a school, viz., St. Mary's Catholic High School of Calgary. It will be a pleasure for them to give him the most cordial support in his apostolic undertakings in that great diocese of Western Canada.

Bishop Carroll made his High School course at St. Michael's College, matriculating in 1910 with honours in Greek, Latin and French. His ability as a linguist was even more conspicuous during his Arts course, winning him the Gold Medal in Classics in his second year. He then accepted a position on the staff of St. Thomas' College, Chatham, N.B., which was at that time under the direction of the Basilian Fathers, and completed his philosophy there, entering St. Augustine's Seminary in the fall of 1913. His seminary course was brilliant, especially in Moral Theology and Scripture, so brilliant in fact that upon being ordained to the priesthood in 1917 he was at once appointed to a lectureship in Sacred Scripture. Subsequently he spent a year in the Holy Land in advanced studies in the Bible to prepare himself more thoroughly for what he regarded his life

work. Readers of the Catholic Register will remember the brilliant series of letters he wrote from abroad descriptive of his journeys in the Holy Land, filled with



the observations of a keen student and the zeal of a good priest.

His career as Professor of Sacred Scripture in St. Augustine's Seminary has been applauded by thousands of Seminarians for whom he made the Bible a book of living interest and a companion to the priest as preacher of the word of God. For several years he repeated his lectures in Scripture at the Basilian Seminary on St. Mary Street, to the great satisfaction and profit of the Basilian students in theology, who regarded him as an exceedingly gifted teacher.

During all these years he was in demand everywhere as a preacher, whether for a Lenten series or a Forty Hours' Devotion or at some ecclesiastical function.

His command of Sacred Scripture, his extraordinary fluency and his magnificent voice combined to make him the outstanding speaker in the Archdiocese. The writer recalls vividly the sermon preached by Father Carroll on the occasion of the fifteenth centennial of the death of St. Augustine. It was the high moment in the festivities that marked the occasion, revealing in the speaker a thorough grasp of the historical and theological importance of the great doctor of Hippo, and a consummate ability to make others see it as he saw it.

On the appointment of Monsignor O'Sullivan as Bishop of Charlottetown in 1930, Father Carroll was promoted to the Presidency of the Seminary, one of the most prominent and important positions in the Catholic Church in Canada. It was a splendid tribute to his priestly qualities that he should have been considered capable of filling this office whilst still in his thirties, but no one has questioned the wisdom of the choice. Under his guidance St. Augustine's Seminary continued to do the splendid work for the Church which its founders had in mind and heart when they launched the project of

an English-speaking Seminary for Canada in 1910.

On the death of the beloved Archbishop McNeil in May, 1934, Father Carroll was appointed administrator of the diocese and shortly afterwards was named Domestic Prelate by His Holiness Pope Pius XI. The duties of the office of Vicar-Capitular were by no means easy under the circumstances, but they were carried out with an efficiency and courtesy which won the approval and the admiration of the priests of the diocese

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The Institute of Mediaeval Studies: Its Origin

Doctor Phelan Traces the Growth of the "Mediaeval Idea" at St. Michael's

I GOT a letter the other day from an "interested enquirer" in the Province of Quebec, requesting me to give him an "aperçu historique" of the Institute of Mediaeval Studies. "Un aperçu historique!" I could scarcely believe my eyes when I read those words. Can it be possible that we already have a past? The work of the Institute seems hardly to have begun; yet, here is a man who is curious about its history!

I began to reflect. Have we been living so much in the present and planning so hard for the future that we have forgotten we have a past? Well, that is certainly not the proper thing to do in an Institute which stresses the historical approach. But, after all, that *past* is only seven years old. There, in front of me on my desk is the first Syllabus of the Institute of Mediaeval Studies and the dates it bears are 1929-1930. Whatever may be said for our future, we surely have not had much of a past.

However, I felt I ought to think a little harder before dismissing the enquiry about our history as a rather premature question. (Were I a poet, I should probably say "Clio my inward spirit moved and oped my ear to her sweet whisperings," but I shan't say it because, alas! I am not a poet.) Are not the earliest years of every institution freighted with historical significance? Then, it would seem the course of its development is set, and what comes after issues from those first beginnings. Besides, what of those years of labour and sacrifice which prepared the way for the establishment, in 1929, of the Institute? The history of our own University of Toronto extends much farther back than the University Act of 1849, and even the Royal Charter of 1827. It is ever thus with the history of institutions which result from an accumulation of vital influences and whose development is a gradual growth towards maturity.

The Institute of Mediaeval Studies has its roots in the past, a past more remote than the date of its first Syllabus of Studies. It is, perhaps, not premature, therefore, to speak of an "aperçu historique" in this connection.

We need not go all the way back to the days when Bishop de Charbonnell brought a few French priests of the Congregation of St. Basil to Toronto to train and educate the Catholic youth of his diocese. I cannot but feel, however, that the seed was sown by those early pioneers of Catholic education in this province.

The Institute of Mediaeval Studies owes more to their zeal and learning than one could readily trace or historically establish.

A more convenient starting point is the date when first the students of St. Michael's College were encouraged to pre-



Rev. Gerald B. Phelan, S.T.B., M.A., Ph.D.
Agrégé en Philosophie (Louvain)

Co-Director of The Institute.

pare themselves for degrees in the University of Toronto. From the time of the Act of 1881, St. Michael's College possessed the right to prepare and present students for degrees in the University of Toronto; but, as a matter of fact, until 1906, only occasionally did a student of St. Michael's College actually take courses leading to those degrees. In 1906, the first class of students eligible for University work entered upon a four-year course in the Faculty of Arts in preparation for their B.A. degree, in accordance with the terms of the University Federation. In due course, this class was graduated. The work of the college was now definitely organized in conformity with its status as an integral part of the University of Toronto.

It is well known that the spirit of University Federation is far from inimical to the preservation of college traditions. Federation does not aim to fuse or confuse different views and tendencies in higher education into one vague, general movement. On the contrary, it seeks to foster local loyalties and to encourage each college to develop to the full what is most

characteristic of its educational traditions.

The traditions of St. Michael's College are the traditions of Catholic education. Their roots are in the definite outlook on history and a definite philosophy. This fact was recognized from the first by the authors of University Federation in Toronto, and provision was consequently made empowering St. Michael's College to organize its own departments of philosophy and history, to teach and to examine in both these subjects students proceeding to degrees in the University. In the words of Sir Robert Falconer, formerly President of the University of Toronto, "The Senate of the University was willing to accept 'the certificate of St. Michael's College as sufficing for proficiency in history and metaphysics'" (*Transactions of the Royal Society of Canada*, Third Series, Section II., vol. xxix., 1935, p. 141).

The College authorities considered it inadvisable, at that time, to organize in St. Michael's College a department of history distinct from the Department of History in the University and, up to the present, St. Michael's has not availed itself of its right to give instruction in this subject.

On the other hand, a department of philosophy was immediately established in St. Michael's. From the very beginning, the teaching of philosophy played an important role, indeed the most important role, in the development of the academic life of St. Michael's College within the University of Toronto. The necessity and value of training in philosophical thought was emphasized and gradually the course in honour philosophy at St. Michael's grew in importance and prestige within the University. New professors were added to the staff, eminent scholars were invited from abroad to lecture under the auspices of the department, a philosophical club was founded, whose meetings were attended by professors of philosophy, ethics and religious knowledge in the University and the federated colleges. Through these years the library was enriched by purchase of many works on philosophy, especially, certain valuable collections of sources for the study of mediaeval and patristic thought—collections which formed a valuable nucleus for the development of the present highly specialized library of the Institute of Mediaeval Studies—and finally a beginning was made in the training of graduate students for advanced degrees in philosophy in the School of Graduate Studies of the University.

All this was accomplished before the Institute of Mediaeval Studies was even dreamt of. It was due, first and foremost, to the wisdom and initiative of Father Carr, now Superior-General of the Basilian Fathers, who inspired his students—many of whom are still carrying on the good work he began—with a love of philosophy and a desire to learn it. It was Father Carr who brought men like Maurice DeWulf, Sir Bertram Windle, Hilaire Belloc, Leon Noel and Etienne Gilson to Toronto and St. Michael's. Through his efforts, the courses given at St. Michael's, especially the honour philosophy course, won the esteem and respect of the University as a whole and he himself gained the confidence of the staff and students, both of the Colleges and the University, for his fairness, his prudence and his honesty of purpose.

It was during one of the visits which Professor Gilson paid to the College as a



*Etienne Gilson, Ph.D., LL.D., Litt.D.,
Co-Director of The Institute.*

guest lecturer in the department of philosophy, that the question of the Institute

of Mediaeval Studies was first mooted. A proposal was made to re-organize the advanced work in philosophy then being done at St. Michael's and to establish a distinct philosophical institute in which it should be carried forward. Father McCorkell, who was Superior of St. Michael's at this time, approved the plan. Professor Gilson resigned his position at Harvard University to take over the direction of the new Institute and Father Carr became its President. His staff included Fathers McCorkell, Bellisle, Sullivan, Muckle, O'Reilly and Phelan. A programme of studies was drafted embracing a number of courses in mediaeval and patristic philosophy, plans were made for the purchase of books and manuscripts for the library, professors were appointed to conduct research in their particular branches

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Elmsley Place looking towards "Historic Elmsley." The old quarters of the Institute of Mediaeval Studies are on the left.

Father Dore Announces Reunion for September 15

Urges All Alumni to be Present for Opening of New Buildings

THE MOST REV. J. C. MCGUIGAN, D.D.
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St. Michael's College



Alumni Association

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Dear Old Boys:

There is to be a reunion on Tuesday, September the Fifteenth, the day on which the new buildings are to be opened. It promises to be an important day in the history of your college. The Superior and Staff are anxious that the rejoicings be shared by as many of the old students as possible.

An interesting program is being drafted for the ceremonies and for your entertainment. It is many years since some of you have revisited the scenes of your college days. There have been many changes, but on that day we hope that you will find large numbers of your old school fellows present. Many of your old teachers and others whom you knew "when" will be here to greet you.

Our records are incomplete and this makes it impossible to extend a personal invitation to each old student. Will you accept this as your invitation? Mark the date now - Tuesday, September 15th. Spread the word among the Old Boys you meet. Gather the old crowd together and arrange to have a class reunion. We will help to facilitate your plans in whatever way possible.

At the meeting last summer the annual fee of the Alumni Association was fixed at two dollars. It is hoped that you will renew your contact with the Association in preparation for this year's meeting.

Yours sincerely,

J. W. Dore, C.S.B.
Secretary Alumni Association.

Thomas Mulvey Taken by Death

Distinguished Grad of 1884 Was Alumni Association Head

ON November 30th last Mr. Mulvey, President of the St. Michael's College Alumni Association and one of the College's most eminent graduates, passed to his eternal reward.

Born in Toronto on August 18th, 1863, he entered St. Michael's College at the age of ten years in 1873, and matriculated into the University of Toronto in July, 1880. He obtained his degree of Bachelor of Arts with gold medal in Physics in 1884. Following that he was for two years a Fellow in Physics in the University, after which he commenced the study of Law and was called to the Bar of the Province of Ontario in 1889; in 1902 he was appointed a King's Counsel. He was appointed Assistant to the Provincial Secretary of the Province of Ontario in 1903, and continued in that position until 1909, when he was appointed Under-Secretary of State of the Dominion of Canada, on June 1st of that year, and retained that position until his retirement from the Public Service about two years prior to his death.

After the close of the War in 1918, he was entrusted by the Dominion Government with the task of settling a great

many claims arising out of the German Reparations, and is said to have performed valuable services in that work. He was one of the founders of The Canadian



Mr. Thomas Mulvey
Late President of the Alumni Association

Magazine and was a contributor to its pages, maintaining an active interest therein for very many years. At the time of his appointment as Under-Secretary of State he was referred to in the press as having character, ability, courtesy and all the qualities that should make an ideal Deputy Minister. He was the author of "The Canadian Shipping Statutes, with Notes," and a work on Dominion Company Laws. Amongst many other honours, he received the coveted C.M.G. (Companion of the Most Distinguished Order of St. Michael and St. George).

Besides being president of the Alumni Association he was closely connected with the College through his membership in the St. Michael's College Foundation Trustees.

Mr. Mulvey, in his life, has proved that St. Michael's is capable of producing not only great clergymen but great laymen as well. To tell the story of his life would be to say only that which is worthy of the highest honour and emulation. The students of to-day will do well to use as models in working out their salvation alumni after the stamp of Thomas Mulvey.

Three Old Boys Honoured by Government



E. W. Clairmont, B.A., K.C.
Class of '12



Frank Hammond, B.A., K.C.
Class of '14



T. F. Forestell, B.A., K.C.
Class of '17

Occasionally a report comes back to the College concerning some Old Boy who has made a name for himself in some station of life. Quite often it is the elevation to an episcopal see of a graduate who has entered the priesthood; this time it is the case of alumni who have become prominent in a professional capacity. St. Michael's extends congratulations to them.

Up in Gravenhurst, Mr. E. W. Clairmont has become the Crown Attorney and Clerk of the Peace for the District of Muskoka. He left St. Michael's with the Class of '12. Nearer home, we find Mr. F. A. Hammond of the Class of '14 taking up his position in Barrie. And down in Fort Erie, Mr. T. F. Forestell ("Toby" to those who know him) has been made Crown Attorney.

Reform: Legislative or Moral?

“Larry” Lynch Answers a Living Question

MOST people to-day agree that capitalism in its present form is incompatible with the end for which governments are formed. Hilaire Belloc has made the statement that “Industrial Capitalism is the final and necessary product of the Reformation.” With the Reformation there was introduced a distorted humanism that took man out of the place in creation that St. Thomas had assigned to him. In this new outlook reason took pre-eminence over faith, philosophy over theology, and man proudly became the centre of the universe. With all the stress placed on man it was only natural that he should seek every possible comfort for himself; and so a wave of invention, discovery and expansion resulted in the Industrial Revolution. As he became wealthier and wealthier, man found himself wielding greater and greater power. Finally, he became a law unto himself. It was inevitable that this liberalism should end in disaster. Unrestrained by law and conscience, a few men gradually amassed more and more riches until the masses began to murmur. That is precisely the situation in which we find ourselves to-day—the private acquisition of property has been stressed to the detriment of common use. And so we are faced with a problem of greater distribution of wealth—more regard for the common use of property. How are we to attain this? By enacting laws? By moral reform?

It seems to be the general opinion that legislation is sufficient because the trouble is purely economic. So most governments to-day are working on this principle: if economic laws and scientific mathematical formulae are followed, a suitable solution will be reached. They overlook one thing—they are dealing with men who have free will, and not chess-men. But we must not think this opinion is confined to men in public life; for just the other day Monsignor Ryan of the Catholic University of Washington expressed an opinion that would seem to paint him a follower of legislative reform. He said: “If the N.R.A. had not been abolished it could have been developed within ten years into the system recommended by the Pope. As things are, a constitutional amendment is prerequisite to the establishment of that system.” (“The Commonweal,” Feb. 7th, 1936).

Unfortunately such a view is distinctly refuted by the Pope’s own words. The

following words of Pius XI. will serve to show that the Pope did not want laws used in bringing about the society he desired. The Holy Father says, “In order to bring back to Christ these whole



Lawrence Lynch, 3T6.

classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training by instructing youth, by founding Christian associations, by forming study circles on Christian lines” (Quadragesimo Anno). So we are quite justified in concluding that the Pope would reform society by *working on men’s hearts* and not by Recovery Acts. In this he is merely following a logical law—to remove an effect you must go to the cause of that effect. At the basis of our modern dilemma is greed for wealth and power; hence if we are to seek a remedy it must deal with the question of greed. By passing laws to bring about greater distribution of wealth, governments are trying to eradicate an evil by changing the effect—accumulation of wealth, and not the cause—greed. So many people say, “Even though wealth were distributed, it would eventually find its way back into the same hands.” They are recognizing

the true cause of our trouble. Thus moral and not legislative reform is indicated.

Moreover, this same position is indicated in St. Thomas’ teaching on the State in “De Regimine Principum.” If the moral attitude of the nations is to remain as it is and laws passed to attain social happiness, we are building on shifting sands. If laws are enacted, they will be contrary to the will of many men and thereby an element of fear will be introduced. This seems quite evident in the dismay of our modern industrialists when threatened by investigation and legal restriction. So we shall have a system of laws built on fear and maintained by force. St. Thomas has this to say about such a state, “Fear, however, is a weak foundation. For, those who are kept down by fear will arise against their rulers if the opportunity ever occurs when they can hope to do it with impunity. Therefore the government of a tyrant cannot be of long duration.” (De Regimine Principum, p. 83-4). He goes on to give historical cases of this, but the best modern example is the colossal failure of the Volstead Act in the U.S.A. It was held in general disfavor, maintained by force and aroused the lawlessness that comes to men in bondage. Therefore, a happy society must be built upon love and not fear. So before we can hope for better social conditions, we must work for better moral conditions—greater justice and charity.

St. Thomas makes a very interesting observation about the end of government. He says “govern” is from the Latin word “gubernare” and means to guide a ship to port. Now men live together in groups or society to supply one another’s deficiencies so that all may live a virtuous life. Thus the end of government is to secure a virtuous life for its members. Therefore we should not have doctors governing society because they aim to secure health for men; we should not have teachers leading the State because knowledge is not its end; and finally, government should not be entrusted to *financiers because wealth is not the purpose of society*. In view of the modern tendency to set up men of wealth, economists or brain trusts at the heads of our governments, this observation is very informative. For here we have just another example of the Angelic Doctor insisting on virtue in government. And so before

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Catholic Action: What It Is and What It Calls For

Father Bondy Goes to the Heart of To-day's Great Question

THOSE of you who have been reading the Encyclicals of the Holy Father, Pius XI, must have been impressed by the serious note struck by the Vicar of Christ in describing the situation in which the world finds itself to-day. I refer chiefly to the letters on Christian Marriage, on Christian Education and on the condition of labour. The Sovereign Pontiff does not hide his fears that our whole civilization is threatened; or rather that it is even now in full process of disintegration. He is not satisfied to look at the apparent ills of humanity; he would go beneath the surface and delve into the causes of these ills. For he knows full well that any lasting remedy must reach the roots. On every side we hear of a return of economic prosperity as the sovereign cure for all our woes. Few people seem to realize that the worst evils of the depression were the direct results of what they call prosperity.

What a sad picture the world presents to-day! Misery and want in the midst of plenty! Arrogant wealth and rebellious poverty! And the best efforts of men to solve the problem seem to result in worse confusion and more tragic disaster. Concerted efforts on every side in the interests of peace, and war looming up every day as something more and more inevitable. The mighty effort of huge nations to win economic prosperity even at the cost of every other ideal is plainly resulting in the starvation of millions and a moral degradation almost unrivaled in the recorded annals of civilization. You know the number and futility of recent national, international and world-wide conferences and conventions. Can we wonder that men are losing faith in their political and social leaders, that they are becoming more and more docile listeners to ignorant or unscrupulous extremists?

It is under such circumstances that the Holy Father issues a call to his children for what is called Catholic Action. The term has been variously misconstrued and very strange conclusions drawn from the error. Let us avoid all misunderstanding by defining it as the co-operation of the Catholic laity with their clergy in the defense and promotion of the principles of Christ in every department of human activity. Like the great leader that he is, the Pope warns his followers not to be misled by deceiving signs but to direct their efforts to the source of the evil and thereby strive for a victory that will be lasting. Our economic troubles, grievous

though they be, are but signs of deeper malady. To bring about a more equitable distribution of wealth is not an impossible task. The curse of unemployment may be greatly decreased or even,



Rev. L. J. Bondy, C.S.B., Ph.D.

for a time, entirely dispelled. But, if nothing more is done, any such alleviation is but a momentary postponement of ultimate collapse. If our civilization is to be saved, we must go deeper than that.

A great modern thinker, Jacques Maritain, one of the most ardent exponents of the teaching of St. Thomas Aquinas, has pointed out that what we are witnessing today is the final liquidation of movements begun in the 15th and 16th centuries; and that the evident result of these movements is that modern civilization has definitely separated itself from Christ and His teaching. Would you have some examples of what I mean? They are so numerous that it is difficult to choose. Let us take first the prevalence of divorce in modern society. Domestic troubles and infidelities are nothing new. Ever since original sin has warped men's souls, they have been prone to every form of evil. But Christian civilization has had to wait till modern times to witness the official consecration of the curse of divorce as a cure for marital difficulties. To one who accepts Christ and His teaching divorce as it is generally understood today is and can only be a police permit for adultery.

Let us take an example from the econo-

mic world. Listen to the advertisements that come over your radio or read those that appear in your newspapers. In almost every case they imply or express a lie. Now lying is an offense that is directly aimed at Christ who is the Living Truth. Again, I do not mean to say that we have invented lying. Our contribution has been to give it a normal place and an honoured one in the very fibre of our social institutions. We have made of lying an ordinary tool of salesmanship, an all but legitimate means of defense in our law courts, practically indispensable to the politician and the statesman.

One last example. You are perhaps aware of the vast number of experiments that have been and are being conducted in the field of education; the various schemes and theories that are being tried. With very few exceptions, these schemes, theories and experiments are all based on a denial of original sin and therefore on a denial of the need of redemption and of the divinity of Christ, and if Christ be not God, then Christianity is only a delusion and a lie. In other words, the best efforts of modern educators aim at building up a system of education not only foreign to the teaching of Christ but directly antagonistic to that teaching. Christ the source of all truth is being put out of the schools, whose sole purpose of existence is the dissemination of truth. The consequences are lamentable and they will be worse. I do not even raise the question of sincerity. I am not challenging the good faith of any man. Let me just say that, in matters of this kind, no amount of sincerity can serve as a substitute for truth. The poison that is swallowed by mistake is just as deadly as if taken by design.

It would be easy to multiply examples but these should suffice to show that our civilization is rapidly losing all right to be called Christian. They should also suffice to show the serious obligation weighing on every Catholic to heed the call of the Holy Father to Catholic Action. Our civilization was born and developed through the acceptance, in theory and practice, of Christian principles. These were the source of its wonderful vigour and strength. To reject them now is suicidal. Our civilization can only be saved by restoring these principles to their rightful place of honour, not merely as empty words and slogans

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The Fundamental Problem: "What is Man?"

By ROBERT G. MILLER, M.A.

IT HAS been said that the philosophy of a nation determines its civilization. Without lapsing into a desultory consideration of its converse I think you will agree with me that this is particularly evident in our own day. Unfortunately an intellectual, moral and religious debacle is to-day sapping the very life of Christendom; even those who so vigorously applaud and so fiercely uphold it are being choked by its spirit. And sadly enough, too often we who consciously war against it unconsciously imbibe not a few of its deadly consequences. Let us give necessary precision to this thought which admits of consideration from many equally timely viewpoints.

Present-day conditions reflect the thought of the age—a philosophy which is a heritage from the years long past. The roots of our contemporary disorders in thought—and consequently in action—reach down to that great cleavage which separated man's thoughts from the things which surround him in the visible universe. The history of philosophy from the days of Descartes shows how each succeeding age sought to interpret that cleavage. The mortification, in the strictest sense of the word, of subsequent philosophy was the inevitable and fatal consequence of the pseudo-discovery of Descartes which imposed the obligation to proceed always from thought to existence, even to define existence in terms of thought. Owing to such a deadening, not only of common sense, but even of sensibilities, it seems never to have occurred to thinkers during all these years to deny that that separation should ever have been accepted. As Descartes attempted to make men angels, so Kant gave them control over the fashioning of knowledge. And Hegelian dialectics coupled with the materialistic economics of a Karl Marx issued in that rigidly logical but humanly subversive philosophy which to-day dominates, though more precariously as the days approach Rome, the so-called Russian Experiment.

In all this welter of conflicting views there is discernible a constant and recurrent misconception of the nature of man. For one he is pure mind, for another he is an animal, for a third he is but a focus of sentiments and emotions, for a fourth he is nothing but a cog in the machinery of the universe. Now, if our modern thinking, and consequently our modern social organizations, is to be sanely reconstructed, a sound conception

of what man is—a free personal creature of God, possessing both a soul and a body and destined for a life beyond death—this conception, I say, must be restored in the minds of men. So familiar are these



Robert G. Miller, M.A.
Class of '34.

words to our grace-laden beings that we must ever guard against destructive lethargy by a constant realization of their perennial vitality and vitalizing force.

It was this conception which dominated the civilization of an earlier age, of an age before Cartesian dualism and the Idealistic philosophies which came forth from Germany distorted European thought. In the Middle Ages man was man, not an angel, not a mechanical robot; but a rational creature with human responsibilities, human rights and human liberties. Man then was not as indulgent to vice as man to-day is indifferent to virtue. Man knew what he was and that his intellectual, moral and religious operations should conform to and flow from what first of all he was. He did not flee from the reality in which he was placed to a pseudo-reality in which he placed himself. In other words, he faithfully, and hence wisely, accepted the order of nature and super-nature and did not seek to invert it. And it has not changed to-day—but men, not knowing what man is, are sadly trying to change it. Is there a solution?

The Institute of Mediaeval Studies aims to search out in the thought and culture

of mediaeval times ideas and ideals characteristic of the necessity of nature; to discover, in a word, what principles were uppermost in that civilization which approached closest to a full Christian culture. It does not seek to live over again that period—those whose condemnation this is level it with a guileful ignorance all too blissful to be genuine. To live again this period would not only be absurd but impossible—six hundred years of history have rolled by since then and no effort of thought can obliterate them, or make a thirteenth of the twentieth century. Its purpose is to unearth the permanent Christian ideals of which the culture of the Middle Ages presents the fullest historical realization, and to infuse their life-giving influence into the civilization of our modern times.

Under the guidance of Saint Thomas Aquinas, the Common Doctor of the Church, our intellectual, moral and religious life may be moulded according to these principles which gave unity of thought and action in an age which, though long forgotten and despised, is now widely regarded as the most fruitful of research. It is our privilege as members of the Institute of Mediaeval Studies to work under the guidance of our Masters in a careful, humble and honest effort to enter into the soul of the Middle Ages and to apply what we find there to the pressing problems of our age. We are encouraged not merely to become acquainted with the wisdom enshrined in the writings of Mediaeval thinkers, but having become acquainted with that wisdom to see all things by and through and in it, that the future may be as gratefully dependent on the *Philosophia Perennis* as the present must become ere it perish.

James Gifford, a student enrolled in First Arts, 1920-21, was elected warden of Peterboro County during the past year.

Bernard Connolly, business man of Scranton, Pa., and an old student of St. Michael's, died early in February and was buried at Trenton, Ontario, his old home town. He was a generous subscriber to the College campaign for funds in 1927.

If you like this new review, remember that it is the advertisers who have made it possible. It is our turn to lend them a hand.

Charles P. McTague Made Supreme Court Justice

Graduate of '16 Signally Honoured by Dominion

THE success attained by a son always rejoices the heart of his mother. Thus St. Michael's College has followed with pleasure and pride the career of Judge McTague. Charles P. McTague was born at Guelph, Ontario, April 9th, 1890. After graduating from the Guelph Collegiate he qualified as a teacher at the Ontario Faculty of Education. In 1910 he joined the teaching staff of Assumption College, Sandwich. During his two years there, his success as a teacher, his strength of character and his personal influence made a deep impression on staff and students.

In 1912 Charles McTague entered St. Michael's College as a student-teacher, enrolling in the Honour Philosophy course. He proved a brilliant student and, as at Assumption, made a lasting impression on his associates. Many of the characteristics that distinguished him later were then evident. Whether struggling with some problem of scholastic philosophy, teaching history in the classroom or playing football against McGill, he put into his effort a determination that made failure impossible.

In the spring of 1916, Judge McTague offered his services to his country and a few months later went overseas with the



*Hon. Justice C. P. McTague
Class of '16*

Fifty-fifth Artillery Battery. Characteristic of him, though he might have easily obtained a commission, he preferred to go as a private.

Returning in 1919 he entered Osgoode Hall. Relative to his success in the study of law, suffice it to say that he was the gold medalist of his class. In 1921 he opened a law office in Windsor. His legal ability, keen intellect and forceful character soon made themselves felt. Within less than ten years, he was generally recognized as one of the best lawyers in the Border Cities. Throughout his legal career, he preserved those manly qualities that were discernable during his student days. His loyalty to friends was translated into loyalty to clients. The interest of his client became his interest. His opponents found him a determined warrior, uncompromising concerning the interest of his client; yet in his legal battles he treated the opposition with so much fairness and consideration that those whom he defeated very frequently became his clients in their future troubles. His legal business grew by leaps and

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A TRIBUTE

WHEN one has lived perhaps the most important period of life among a body of men, has departed their midst to go into a more exciting field of endeavor and ever and anon returns to visit and speculate on their past and future, it would seem that he should be qualified to pay a tribute free from accusation of flattery or time serving.

It is now more than twenty-six years since my first advent among the Basilian Fathers. For some six of those years it was my privilege to break bread daily with them and my prerogative to be not only curious but inquisitive about their problems. During the remainder of those years, except for a short period when it was impossible to do so, I have continued to make my way back among them from time to time, still curious, still inquisitive and still interested in their problems and progress.

Twenty-five years ago (and in retrospect what a short time it is) I became associated with a little band of men struggling valiantly though at times it seemed almost vainly, in a morass of uncertainty. If they had not been lacking in numbers I might never have had the opportunity of an association which to me was one of the most important experiences of life. I have said they were lacking in numbers. There was no lack of courage and determination in most of that little group. In the minds of some there was a great dream of the future.

Twenty-five years ago I knew something of those dreams. To me, perhaps, the realization, as it has pro-

gressed and is still progressing, is a matter of as much satisfaction as it is to the dreamers and those others who have had the opportunity in the intervening years to help make those dreams come true. No doubt the realization has seemed more wonderful to me than it has to them because I have the advantage of viewing it from near and afar as well. I believe I am well qualified to pass judgment and say to my friends of twenty-five years and to those other friends who come later, many of whom had to endure me as a teacher, that to them has come the only success in this life worth while, the turning into reality of a magnificent dream for the glory of God only.

In the days to come and even to-day there will continue discouragement and the need for further sacrifice. But to-day the Basilians have a great heritage from the indomitable dreamers of twenty-five years ago—a few of them still with us and still dreaming their dreams.

My little tribute is necessarily somewhat vague and hence cannot be fully appreciated by all who read it. There will be many who perhaps understand very clearly indeed. Be that as it may, I have mentioned no man. My tribute is to friends, some now gone.

But to one still with us—my sincere appreciation of the great work he has done. To-day the Superior General of the Order, to me the greatest dreamer of all, the greatest teacher I have ever had, my friend throughout those twenty-five years, the Reverend Father Harry Carr.

C. P. McTague, '16.

Father Brennan, 1T3, Made Seminary President

Former Editor Succeeds Bishop Carroll at St. Augustine's

IT is with great pride and pleasure that *The Thurible* records the recent rise to prominence of one of its former editors, the Very Rev. Edward Brennan, the new president of St. Augustine's Seminary in succession to Bishop Carroll. The old boys of S.M.C. who were undergraduates of the years immediately preceding the Great War will recall very vividly the brilliant scholastic career of "Ed" Brennan. In those years St. Michael's was getting under way in the new current of her University connection and was beginning to attract to her courses matriculated students from the Collegiate Institutes of the Province of Ontario. Ed. Brennan came from St. Catharines, Mike O'Brien from Peterboro, Dan Forestell and Charlie Black from Campbellford, Vincent Quarry from Mt. Carmel, Leonard Forristal from London, Tom McGowan from Cobourg, Basil Kingsley from Lindsay, Roy O'Neill from North Bay, Lambert Garvin from Westport, and to these were added a quota from the school department of St. Michael's, including Gus Mogan. A mere glance at these names, most of whom are in the public eye to-day will show that a new era dawned for the College when in 1909 this class was registered in the old Senior Matriculation class, afterwards called First Year Arts. The first class to graduate from S.M.C. with the B.A. degree of the U. of T. was then in the final year—the class of John O'Connor, Joe Greenan, Cecil McNeill, Bernard Doyle, and Mike Oliver. Ed. Brennan's class was therefore the fourth to graduate with the B.A. degree and the year was 1913. The prominent priests on the staff of those days were Father Carr, now the Superior General of the Basilians, Father McBrady, now living in retirement with the burden of advanced years upon him, but with a record that probably never will be equalled, Father Meader, Father Purcell and Father Hayes, who have since gone to their reward, Father Vaschalde, now at the Catholic University of America and Father Hurley, now in California.

Ed. Brennan was the most brilliant student of his day in St. Michael's. The only one who compared with him in versatility of talent and achievement was Martin Bench, who was in the year ahead of him, and who was also from St. Catharines. In fact it became a tradition at the College that "brains" came from the Niagara peninsula, as it is a common saying to-day that "brains" come from Eastern Canada. And when this College

tradition was in danger of being forgotten Lou Barnett came to revive it. I may say that Peterboro always disputed this point, as in a later day Hamilton was disposed to do, but nobody paid any at-



*The Very Rev. Edward Brennan,
B.A., S.T.L.*

*President of St. Augustine's Seminary.
Class of '13.*

tention to them. But to get back to Ed. Brennan, I am told that he was always in demand by his classmates for help in Latin, Greek and French when the ire of Fr. McBrady was a growing menace; and even in German he was somewhat of an authority among the students. Later he became a kind of unofficial tutor in philosophy, having mastered ins and outs of Rosmini, and Gioberto, and being the only one who could decipher the cosmology notes of Father Meader. Sanseverino was no puzzle to him, as Father Purcell often testified. In fact, as has already been said, he was the outstanding student of his day.

Nor did he spend all his time at books. In those years the Students' Parliament was flourishing as perhaps it never flourished afterwards (let Paul Martin take note) and in and out of the intricacies of its rules and its disputes, Ed. Brennan moved with the ease of a master. The chronicles of the period record one wild and woolly night when the minute book was surreptitiously and feloniously stolen, much to the mighty wrath of the little Napoleon of the day, Bernard Holland (now a Trappist monk), and the furore

that followed beggars description. If the parliament was dull before, it rocked with vigorous life that night, endangering the old building itself, and for years the incident was referred to as an historic episode. Now I am not suggesting that Ed. Brennan purloined the minute-book, but I do know that he despised dullness and mediocrity and his delicate hand was in every project which aimed to give life and movement to what was drab and dull, so that he was at least an accessory after the fact.

The discussions in the Student Parliaments of those days provided the training for the formal debates in the Inter-College Debating Union. St. Michael's was a mere novice in the Union, having entered it only in 1911, but with such material as the class of 1T3 provided, the College was not long forging to the front, and it is a tradition still around the old college that Basil Kingsley and Ed. Brennan put the place on the map so far as debating goes, the highlights of their achievement being the McMaster and Trinity debates of that year 1913.

In the meantime he was trying his hand in the literary art and not without result. The writer recalls a lyric drama which he composed for the Mock Parliament of 1911, that brilliant and satiric review of local happenings, given by such artists in satire as Peter Moloney, Ray O'Neill (do you recall his satire on "frog's legs" O'Doyle?), Lambert Garvin, and big Bill Murray. It seems that one of the hair-raising incidents of that time occurred when "Mickey" Rathwell, taking advantage of the dark, threw a dead cat at the college fireman, striking him full in the face. The reaction was dreadful in the extreme, the victim, livid with rage pursuing his elusive assailant through the labyrinthine windings of the old basement until he tumbled in fruitless exhaustion. This episode Ed. Brennan dramatized in acts and scenes and all the rest of it, and delivered in the Mock Parliament. Any one who wishes to peruse the *chef-d'oeuvre* should consult the Year Book of 1911.

Speaking of the Year Book, I am reminded that at the outset of this sketch I referred to its subject as having been one of the former editors. Ed's book came out in his graduating year, 1913, easily surpassing its three predecessors in interest and attractiveness, and remaining for a long time a mark to shoot at. The true significance of this primacy in year

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Christianity and Culture

By JACQUES MARITAIN.

IN my opinion, there are three truths concerning this subject that should be elucidated. *The first*: religion and culture belong to two different orders; *the second*: culture is vivified from within by religion; *the third*: the conditions of the modern world are forcing Christians to realize in a particularly serious and urgent manner the mission that is theirs with respect to culture.

I.

To cultivate a field means by human labour to induce nature to produce fruits that it was unable to produce alone, because what it produces by its unaided efforts is a "wild" vegetation. This comparison will serve to show us what we are to understand by the words "culture" and "civilization."

Culture or civilization is the blossoming, the earthly fructification of human life. It includes, therefore, not only the *material* development that is necessary and sufficient to permit us to lead an upright life here below, but also and especially the *moral* and intellectual development, the development of activities of justice and nobility of heart, of wisdom, of science and art, which properly deserves to be called a *human* development. This culture is natural to man on the same grounds as the progressive work of reason of which it is the fruit and the earthly fulfilment. It corresponds to the fundamental requirements of human nature, but it is the work of the mind and of liberty, whose effort is added to that of nature.

Let us not forget, however, that culture belongs to the temporal domain; it finds its place among the perspectives of the earth and the world. Like the fruits of our trees and the crops of our fields, it is inseparable from time and the vicissitudes of time; it is perishable, essentially human.

Religion, on the contrary, I mean the religion that developed under the old law and found its fulfilment in the law of the Gospel, the religion of Christ finds its place among the perspectives of God and eternal life. The fruit it makes man yield is divine and immortal. It belongs

to the domain of the *spiritual*, in the strictest sense of the word, and of the supernatural. It does not come from man, nor from the world, not from civilization or culture; it comes from God. It transcends all civilization and all cul-

search of the intelligence, the symbols of art, the reflections of the mind on its own work, all reveal man to himself in a certain measure and this discovery will never be exhausted. But, if it is to avoid abysmal errors this discovery must be guided by a more secret and more profound revelation, a more mysterious light; it is that which reaches to the invisible links by which the eternal is interwoven with the human.

And if there be a religion instituted by one who *knows what is in man* and who knows too, since He is the only-begotten Son, *what is in God*, and who came on earth to tell us,—that religion alone will be able to guide man with perfect surety in tracing in the sky of his history a true figure of himself, a figure of man which will not deceive.

That is why culture, which belongs to an order essentially different from the order of religion, has an essential need of religion. That is why western civilization is entirely dominated by the Christian religion. If it has seen an incomparable development—instead of going around in a circle like the old eastern civilizations—if it has been such an effective spur to the human caravan, it is entirely because it was vivified from within by Christianity. From the Greco-Latin heritage, it received precious human

treasures prepared by Providence, but the deep impulse, the secret supernatural heart-beat which set everything in motion is, among all the weaknesses and contradictions of man, the beating of the heart of God at the vital centre of our history.

What, then, is the figure of man which dominates all this culture? It is the image of a Messiah, crowned with thorns, who invites us to follow Him and who opens for us the gateway to the joy of God. Authentic humanism is salutary to man and to human things only because it permits no lessening of divine truths and orders everything human to a good and a life not circumscribed by time.

In the measure in which it has separated itself from God as its centre, mod-

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Jacques Maritain.

ture. It is rigorously supraracial, supranational, supracultural.

II.

But at the base of every culture and every civilization, there is a question, an enigma: What is man? If culture is the earthly blossoming of human life, it is very clear that, beneath all differences of intellectual or social regime, of technique and positive law, the idea which the men of a certain epoch have concerning man will determine and characterize all the culture of that epoch. It is the figure of man, *a certain figure of man* which, in the sky of history, makes up the constellations under which each cultural epoch is born.

To be sure, the experience of the pains and the trials of our lives, the re-

Strange Redemption

(A Short Story)

By LARRY LLOYD

JIMMY HEYDON just couldn't figure it out. Never before had he been so restless and irritated on the eve of a "job;" but tonight he was admittedly nervous. Just why, he didn't know. Everything had been fixed up all right. There couldn't be any hitch in their plans. He went over them for about the seventh time in the last half hour. The trip . . . the job . . . the get-a-way . . . Yes everything *was* all right. But, somehow he was filled with a sense of impending evil. Perhaps it was the autumnal winds blowing fiercely outside his luxuriously furnished apartment . . . the continuous rumbling of thunder . . . the intermittent flashes of lightning in the distance. Perhaps he should have had some sleep . . . was he smoking too much? The ash trays were almost filled and he had emptied them once tonight already. And here it was only ten o'clock . . . still two hours of torture. He had been wont to accompany his two pals on some wild bout before a robbery, but tonight for some reason or other he hadn't. He just couldn't bear their company.

Sinking into an easy chair alongside the fireplace, he tried to comfort himself by directing his thoughts along less disturbing lines. He remembered with a smile how nervous he had been at his first "job". He was only eighteen at the time. His mother had died only a few months before, leaving him alone in the world. Heeding the call of adventure, he had come to the city to amass his fortune. Unhappily, he had fallen in with bad companions, who had convinced him he could get rich quicker at their game than at anything else.

His first timidity was overcome as he became more accomplished at the art. But somehow things weren't so rosy . . . It wasn't such a smart game . . . what would his mother be thinking if she only knew? Maybe she was in heaven this minute praying for him? Hadn't he been taught something about that in his school days? Sorrow . . . remorse . . . eternity . . . He began to wish he had a profession, which would afford more peace and happiness. Perhaps after tonight . . .

Suddenly he was startled by a determined rap at the door. What? It wasn't time already! . . . Had he fallen asleep? . . . he looked at his watch. No it was only ten o'clock. Then who could it be? Had their plans miscarried?

Could it be the police? Ready for anything he went over to the door and, opening it cautiously, beheld a small lad of six or seven years staring up at him admiringly.

"I am Bobby Parker," he announced; "I'm all alone downstairs. Would you come down and stay with me? You see it's like this: Dad plays the piano at concerts and mother went with him tonight. I was s'posed to go to bed, but I'd rather have you tell me stories."

Never before had Jimmy felt so bewildered. How long was it since he had been friendly to any youngster? "Why I scarcely know how to talk to one," he thought, "but it's much better than staying up here alone in my present condition. Perhaps it will lessen the tension."

Hand in hand, they marched down the stairs, Jimmy chattering excitedly all the way. "You know," he said, "I've watched you many times, and I told Mom I want to be just like you when I grow up."

Jimmy almost missed his step at this remark. What was that? God forbid . . .

After relating every story he had ever known or had had told him as a child, Bobby asked him to play the piano.

Whew !!! It seemed as though there would be no end to his surprises tonight. How long was it since he had played the piano? Wasn't it just before his mother had died? Oh! how he had loved to move his fingers over the pearly white keys on the board then. Up to that time he had studied faithfully. But times had changed. After he had come to the city every decent and enjoyable pleasure seemed to have flown away from him.

Deeply moved, he walked over to the piano and reminiscently fingered the keys. At the first touch, a strange little tremor of delight passed over his whole body. Sitting down he began to play. Gradually his soul filled with all his old love for music. Softer, more caressing and ever more lovely came forth the strains. The hours slipped slowly by on the wings of night, and Jimmy, lost in the memories of the past, played on and on.

When Mr. and Mrs. Parker returned from the concert, they heard the strains of sweet music coming from their apartment. Unable to account for it, they opened the door, and how surprised they were when they beheld their son sleeping contentedly in a chair, and a

stranger seated at the piano. Jimmy was suddenly startled from his reverie; rising apologetically, he began to explain.

Mr. Parker interrupted him politely with the request that he omit the apologies, and asked for some information on his music. Forgetful of the hour despite the brief interruption, Jimmy began

Back in his own apartment he was too late to go with his pals. They had, undoubtedly, gone without him . . . but he didn't care now; he had found himself at last. He discovered that he wanted to resume his music once more, and leave the past behind forever. Years later, when he was recognized as one of the world's foremost musicians, the memory of that eventful night recurred often to his mind and sent him to his knees in a prayer of undying gratitude to the God Who had been so good to him.

"Blah"

GOOD FOR WHAT AILS YOU

News item: Lawrence Tibbet, celebrated baritone, advises the frequent repetition of the sound "Blah" to overcome that tired, strained, down-at-heels, feeling.

When rising in the morning,
And feeling very raw,
Just pull yourself together,
And give a healthy 'Blah.'

When trams are overcrowded,
And standing is the law,
Then drown your injured feelings,
With a very fervent 'Blah.'

If classes prove as boring
As the raven's raucous caw,
Banish all your day-dreams,
With an academic 'Blah.'

And if your marks must cause you,
To tremble 'neath your Pa,
Then smile, however sickly,
And explain them with a 'Blah.'

This can't go on forever,
Since I'm no Bernard Shaw,
And our language hasn't words enough,
To rhyme with that word 'Blah.'

—J. Blah.



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Back to the Catacombs

George Koerner, 3T7, Looks Into an Amazing Future

"**M**AN is man all the time, and not only in his spare time. In an industrial state, men, 'working-men,' the majority, are only fully responsible when they are not working. In such a state, Catholicism returns to the catacombs. Thence she will emerge when the orgasm of industrial triumph has spent itself." Those who have read Eric Gill's *Money and Morals* may recognize this quotation. What he says is precisely the truth. The average man is no longer a responsible person; he is an automaton; he is the watchman of a machine; he pulls a lever to put a machine in operation, or bring it to a halt; he drops a bolt into place, or tightens a screw;—but he is not responsible for what that machine does, nor for the product that machine fashions. In his work, he does not have to *think!* Only in his recreation may he take time off to think,—and after a tiring day's work, it is seldom that his mind wants to make him responsible by doing that.

Man, then, has lost his freedom. If he is no longer responsible for what he does, he cannot be called free to act as he wills. Man has been degraded to the level of the machine. The working-man is considered no more than a piece of property, valuable only as long as he is a profit-making asset to the great industrialists; and when he has been deprived of a job in one concern he finds it very difficult to adapt himself to another type of work, if he is fortunate enough to find another job. At present—that is, under the present system of economics and morality—he is forever uncertain as to where his daily bread is coming from, although in former societies even the slaves were guaranteed their food and clothing. Man has—at least nominally—been given political freedom; but he has been deprived of the freedom to earn his own livelihood! And the popular antidote offered is Communism, which is the logical consequence of the materialistic society of to-day.

Yes, Catholicism *is* returning to the catacombs. There is no other way out, but to start all over again. The Christian Church saved society once from materialistic self-destruction. Now she must begin again to save a larger, more extensive,—and a more *hostile*—society. The early Christians fought paganism; we must fight a new paganism,—a paganism which can quote the Scriptures and which thinks it is Christian. But, because the appearances are there, we must not conclude that this is a world which follows Christ.

Can anyone prove that Christ taught divorce? or birth control? Did He say: "Accumulate wealth to your hearts' content, and I will give you more?" Did he say that we are to live in the greatest



George Koerner, 3T7.
Editor of "The Thurible."

luxuries the earth can offer, if we wish to get to Heaven? On the contrary, He said: "What God has joined together, let no man put asunder." And He also said: "Blessed are the meek, for they shall possess the land." And again: "Seek ye first the kingdom of God and His justice, and all these things will be added unto you." Yet, the Western World calls itself Christian!

We must go back to the catacombs! From there we begin anew, not in the catacombs literally speaking, perhaps; but, if the world's civilization is to be saved, we must revive the spirit of those early Christians:—the spirit that made every follower of Christ a missionary; the spirit that was founded on the love of God, and manifested in the loving of one's neighbor as oneself for the love of God; *the spirit that made martyrs*, who died rather than deny their Creator. What a contrast with the modern spirit is this! Now there are men who approach the very brink of the grave before admitting that there *is* a God. Love of self dominates modern life: the present spirit is one of "every man for himself, and the devil take the hindmost." Nevertheless, as professed Christians, we purport to be fol-

lowers of Him who died out of love for us,—of Him whose whole law is embodied in the one command: "Thou shalt love the Lord, thy God, with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength. This is the first and greatest commandment, and the second is like unto this: Thou shalt love thy neighbor as thyself."

But, how can we expect a machine to love? For, truly, to-day the machine is our master, and the ideal held up (not openly perhaps, but still held up) before us. We must be like unto it, they say. God has been lost to view; He is no longer regarded as the Supreme Objective Reality. Man is independent of Him: he is self-subsistent,—he need appeal to *no higher power*, that is, if we exclude the machine! Man has forgotten that he is made to the image of God; that he *is* because God made him, and because God continues to keep him in existence. He has forgotten that all the acts of his life are but manifestations of the Supreme Giver of Life,—of Him Who is Life Itself. Instead, man has come to regard himself as *almighty*; or he did regard himself as *almighty once*, but now the machine is *almighty*,—he has mechanized his God! Now, the new order is to make an image of this god which he has made for himself; man is to be put to the service of the machine. The leaders of society will make the state the absolute; the state shall be an industrial organism; man shall be the image of the State, the individual manifestation of the state, a mere cog in the state machine. There shall be no more spirit; everything shall be subverted to practical needs; there shall be no immortal soul. The only immortality a person can attain is that which exists in the minds of his posterity for the good he may have done his fellow-men as a member of the state. Thus, is the object of Communism revealed in all its base dehumanization of man. Man is to be regarded no longer as a rational animal; for he is placed in a class with the beasts. In the future, man is to have no spiritual value! !

Another sign of the need for reform is the extreme nationalism which has seized the world in its deadly clutch. In Christ's time, men were imbued with an intense desire to enhance the glory of Rome; they would extend the Empire across the world. But there was one

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The College Man and the Future

Father Muckle Finds New Hope and New Promise in the Days Ahead

MOST Catholic college men have at some time or other thought about offering themselves to the Church as candidates for the priesthood. They look upon the priesthood as a sacred calling in the consideration of which nothing human or temporal should enter. What appeals to them is the sublime achievement of the priest as a minister of Christ continuing the work of redemption to the succeeding generations of man. And if they decide not to offer themselves for it, it is usually because they feel they have not all the qualities which should be possessed by a worthy priest, whether it be health, talent, temperament or character. But when the same young men consider what they are going to do as laymen, some, strange to say, reach out for an entirely different standard of measurement.

It has become a commonplace observation that one of the most disquieting and saddening features of the present social order in this depression is the lack of opportunities open to young college men facing life. Some young men become almost cynical and blame society for not being ready to receive them with open arms and to place them in a comfortably upholstered swivel-chair.

It is hard to get a good job. The chances to make money are few. Advancement in a firm to a position which carries with it a handsome salary is slow. The professions are crowded. The days when men started on a shoe-string and became millionaires seem to have passed away. It is impossible for young men to marry, establish a home and rear a large family unless they descend to a standard of living far below that to which they aspire. I think this is a fairly stated outline of the mental attitude of even some Catholic young men in college.

But are not they forgetting that all Catholics, whether priests or laymen, have received a basic and fundamental vocation, supernal as St. Paul calls it, carrying with it special graces and obligations—I mean the vocation to the faith. This vocation binds us to the Love of God and of our neighbour, to the duty of attaining personal sanctity and of assisting others, each according to his condition, in leading a true life. Those who are not priests have a role to fulfil in the active life of the Church. This has been recognized and met in various ways down through the centuries to meet the needs of the time.

In the early Church, deacons and the orders below them, together with the

deaconesses, helped in the Christianization of society. Instruction in the faith, care of the poor, administration of Church property, care of burial of the dead, and of Church records devolved more or less



Rev. J. T. Muckle, C.S.B., M.A.

*Prefect of the Senior Sodality.
Class of '13.*

on them. In the Middle Ages the monks, few of whom were priests, and the guilds, did much to supply the need and so the discipline of the Church gradually changed until to-day the grade of deaconesses has long since disappeared, and only seminarians are promoted to the orders below that of priesthood and they are kept in the seminary until they are priests.

At present there is a return to the ancient system, one might say, but under another form. Catholic Action means simply the participation of the laity in the Apostolate of the Church under the direction of the bishops. The Vicar of Christ calls upon Catholic men and women, who have the qualifications, to enlist in active service in the Church. They are to teach religion, to minister to the poor, to do whatever spiritual work the bishops, through their priests, entrust to them. They are to become an arm, so to speak, of the clergy in carrying out Christ's mission.

To this extent there is to-day a special vocation for men and women who have a Catholic education. It opens up tremendous possibilities and opportunities to them. Though married, living in the

world and following a profession, they can and should take an active part in the work of the Church. It brings to mind the testimony of St. Paul to the splendid service of lay people in the Church in his time.

Even though life does not look rosy from a materialistic standpoint, I doubt that there has been in centuries a time when the Catholic educated layman had as glorious and thrilling and promising a future before him as to-day.

But, to take his part, he must equip himself. He cannot measure things with the yardstick of money-making as an end in itself. He may make all the money he honestly can, but only with his special vocation in view. The same applies to doing his best to make good in a profession. His time, his talent, his wealth, his success in any line, all may help him greatly in becoming a Catholic man of action. But he has to be a spiritual man. And he has to be a man of learning, I mean Catholic learning. Without these qualifications, he will not be a leader. Knowledge of science, or medicine or law or business will not suffice. He must study Catholic principles and Catholic thought all his life. To revert to the early Church again, even a cursory glance over history reveals an amazing number of men of learning below the order of priesthood. Origen became the head of a great catechetical School of Alexandria at eighteen, while still a layman, though this is an exception. St. Ambrose, a doctor of the Church, was the Roman governor of the district and only a catechumen when he was chosen as Bishop of Milan. Gregory the Great, saint and doctor, was a deacon when elected pope. Boethius was a layman, the *fac-totum* of the Emperor, and wrote a treatise on the Trinity, not to mention his other monumental work. Cassiodorus was the quaestor and confidant of the Emperor, and upon retirement wrote commentaries on the Epistles and a treatise on learning, sacred and profane, which latter had a lasting influence on education. St. Ephrem was only a deacon and he is a doctor of the Church. St. John Damascene was a layman, the chief councillor of the infidel Caliph at Damascus, when he wrote so ably in defence of the Church against the Iconoclasts. And this list is by no means exhaustive. There is still more precedent for sanctity amongst the laity.

Is it hoping too much, to suppose that the Church is entering upon another glorious epoch? The young generation of

(Continued on page 122)

Paul Martin, 2T5, Elected to Parliament

One-Time "Premier" of St. Michael's Now a Real M.P.

ST. MICHAEL'S cannot fairly be charged with political partizanship, for though she has "Ab" Brown among the dyed-in-the-wool Tories, she has Paul Martin among the horde who were returned to Parliament last October on the Liberal ticket. It was a great victory for Paul in East Windsor, for he had a very strong and worthy opponent in the Honourable Dr. Morand, a cabinet minister of the Bennett government, but Paul was a luminary long before he flashed on the political horizon. This was not even Paul's first political campaign, for he was a candidate of the Liberal party for the Legislature in North Renfrew whilst yet a student at Osgoode Hall, and whilst he was not successful in redeeming the riding, he fulfilled abundantly the hopes of his party in making it a real battle. The fact is that Paul's brilliance began in his undergraduate days at St. Michael's, 1921-25, when he was an outstanding member of a really exceptional class which included Bryan O'Boyle, "Yukon" Bill Martin, Frank Flaherty, Joe Mahon, Bill and Jim Lyons, Jim Mulligan, and Morley Callaghan, all of whom made their influence felt as undergraduates, and many of whom are assuredly on the road to fame. Amongst these Paul was a leader, whether in formal debate or in private discussion, or in campaign for student offices. Save in athletics, Paul was ambitious to be first, seldom did he fail to attain it.

Those were assuredly the halcyon days of the Students' Parliament. Whether for acrimonious debate, or political intrigue, or scintillating ideas, you could not beat Bill Martin, Frank Mogan, Joe McGahey, Morley Callaghan or Paul Martin. Joe McGahey, now Father Joe of the St. Michael's staff, was the chief thorn in the side of Paul, and with the example of Meighen's "shadow government" at Ottawa still fresh, it was inevitable on the one hand that Joe should attempt to reduce to a shadow Paul's government (for, of course, he was Premier), and on the other hand that Paul should hang on even when reduced to a shadow. The Governor-General of St. Michael's had his own difficulties playing the referee between two such wily and resourceful opponents. If Paul ever gets into a jam in the Canadian House of Commons he can console himself with the reflection that it is not the first time. One likes to think that in good time he will meet there some of the political

friends and foes of his undergraduate days. What do you say, Bill Martin?

Paul graduated in 1925, and entered Osgoode Hall, where at the end of his



Mr. Paul Martin, M.A., M.P.
Class of '25

course he won a fellowship in international law at Harvard, after the expiry of which the following year he won the Gundy Fellowship which entitled him to two years at St. John's College, Cambridge University, England. Subsequently he spent a few months at Geneva and returned to Canada to open a law practice at Windsor.

And now he is on the stage of the public life of his country. His old College has high hopes for him, knowing his ability and sincerity. Few parliamentarians have had the training for public life which Paul has had, and few men of his age have given such evidence of promise. There are those who predict that he will become another Laurier. That is, of course, a great deal to expect of any man, but Paul is not in the habit of disappointing his friends, and certainly stranger things are happening every day.

SEPTEMBER 15TH, 1936,

is slated to be an important date in the history of St. Michael's. Read Father Dore's letter on page 12 and *talk this thing up!* Only alumni can put it over.

Our Changeless Friend

ALL of us have envied the simple shepherds who were permitted on the first Christmas to adore the Infant Jesus. All of us have wished to have lived in the Holy Land during the years of Christ's public ministry so that we might have seen the kind, gentle, merciful Lord. We think it would have been a great stimulus to our piety if we could only have seen Him curing those diseased, restoring sight to the blind, raising the dead, forgiving sins, and preaching the Word of His Father to a people groping in the darkness of error. We have envied the Apostle St. John who rested his head on the bosom of the Master and heard the throbbing of His Sacred Heart.

Why need we yearn for these privileges when we ourselves have much more precious ones? Our holy faith tells us that Christ is truly present in the Blessed Sacrament, Body, Blood, Soul and Divinity, just as really as when he lived in Nazareth. The very same Christ Who died on the cross for us is living day after day, a prisoner of love, in the Tabernacle. He loves us just as He loved

those whom He met while on earth, for He died for us as well as them on the bloody hill of Calvary.

He is ever present in the Tabernacle ready to listen to our prayers for light and guidance, to console us in affliction, and to turn a patient ear to our needs. He does not ask us to spend long hours in His presence or to recite eloquent prayers. He delights in the little visits we make when we reveal to Him our joys, plans and mistakes, and thank Him and ask Him for grace.

During the past year it has been an inspiring spectacle to see the young men at St. Michael's taking advantage of this marvellous privilege. God must be pleased to see His gifts appreciated. Frequent were the visits before class in the morning; many the little chats with Him at recess, and numerous the moments of adoration at noon when He was exposed on the Altar. May these little foretastes of beatitude continue and be a pledge of an eternity of bliss with Him in heaven.

Edward Woods, 3A.

Albert Brown, 1T7, Wins Hamilton Election

Only Conservative Gain In All Canada

ST. MICHAEL'S COLLEGE was signally honored by the springing suddenly into national fame of one of the most highly regarded of her younger graduates, "Ab" Brown of Hamilton. He was successful in his first stand for the Canadian Parliament in the elections of last October. In a campaign in which his whole party, the Conservative party, went down to disastrous defeat from coast to coast, "Ab" had the unique distinction of being listed as the sole Conservative gain in the whole of Canada, and this gain was made at the expense of an opponent, who was considered unbeatable, Humphrey Mitchell of the Labor Party. The writer of this article asked "Ab" how it was done, and received the answer: "Organization, man! organization," whereat something in his memory clicked and a scene of twenty years ago stood out vividly as if it were yesterday. The elections were being held for the Students' Parliament. Jack Barker had resolved to be Premier, and in the energetic, efficient way so characteristic of him had perfected his plan of campaign. He had even secured the support of Mike Sheehy, the boss of the Peterboro gang. But he had reckoned without "Ab" Brown and the coterie from the Ambitious City. "Ab" went into a huddle with Art O'Brien and a meeting of Hamiltonians was held in one of the rooms on the Irish flat. Thus the spark was lit which put heat, if not light, into the campaign, and the upshot of it all was that "Ab's" nominee, Leo McBride, was put in as premier, much to the surprise and chagrin of the Barker party. The Parliament that year, as might be expected, was a roaring success, the fat being truly in the fire after the astonishing political coup, for Barker proved an adroit opposition leader, and the delicate hand of "Ab" Brown was brought into requisition more than once to keep the Hamiltonians sitting safely on the treasury benches.

It should not be supposed that "Ab" gave all his time and attention to politics or even to studies. In those early "teen" years of this century when Joffre was the patron of university examiners with his battle slogan, "They shall not pass," the record shows that "Ab" never failed to outwit the enemy. He himself claims that it was organization that did it. In any case he graduated with his B.A. degree in 1917. But during all these years he was the very soul and body of the athletic prowess of St. Michael's. Many a

lusty battle on the College sandpit he turned to glorious victory by his own individual efforts as a lineman, and by the spirit of fight he evoked in his teammates. Indeed his record marks him as an all-



Mr. Albert Brown, B.A., M.P.
Class of '17

time St. Michael's football star, ranking with Father John McAuley, now of Campbellford, and Father "Bill" Murray of Pembroke, as the greatest middle wings the College ever produced. The high-water mark of his achievements was probably the Intermediate Intercollegiate Championship of 1915.

Even when he had graduated from St. Michael's and took up his law course at Osgoode Hall he continued his connection with the College as football coach. Here, too, he was a decided success. His teams were always formidable, his already celebrated instinct for organization standing him in good stead. Only once did he fail. That was in London in the fall of 1917, where he had taken his team to play a pre-season game with the originals of the now more famous Mustangs, coached in those days by Mel Brock. "Ab's" team failed to respond to his masterminding and were on the short end of the score at half-time. In supreme disgust he donned a uniform himself and entered the game, but the team left it all to him, and he led them to slaughter. Some were unkind enough to blame the referee, but the writer cannot agree, for he himself was the referee.

In spite of this cloud "Ab" left St. Michael's in a blaze of glory, and now again after twenty years, during which his old College has seen too little of him, he emerges as a luminary on the far higher level of the public life of Canada. Keep your eye on him. The instinct for organization has done much for him throughout the years. Keep your eye on him now. Keep your eye on the man who beat the adroit Jack Barker in the far-off days of the Students' Parliament! Keep your eye on the man who was *facile princeps* among the athletic heroes who wore the double blue of old St. Michael's! Keep your eye on the man who beat Humphrey Mitchell!

Our Privilege

YOU might have lived and died in some dark, pagan country in corrupt surroundings without the least knowledge of Almighty God. You might have been brought up in the error of some heresy, near, yet far from the truth. Or, you might have, even, been a less favoured Catholic without such spiritual and material gifts. But fortunately you have been raised above all this solely through the mercy of God. You have received special graces of the True Faith and Christian education denied even to a large number of Catholics.

What can you do in return for these extraordinary, undeserved privileges? Well, you can begin by little things and climb to greater ones. One small return you can make is a daily visit to your Infinite Benefactor. This is most simple for us at Saint Michael's since He is with us in the same building. And remember that God appreciates to a greater degree than we can estimate the seemingly useless efforts to please Him.

Cultivate the habit of visiting God now, and begin immediately to store up treasures in heaven. You will find it easy, when others find it difficult, to spare a moment in the chapel. Go there not only in thanksgiving for innumerable favours, but also in reparation for your sins and especially, in adoration of the Real Presence in the Most Blessed Sacrament.

Pat Malone, 5A.

ALUMNI: Please send a line or two to *The Editor*, 21 St. Mary St., Toronto, stating just what you think of our new review.

Marks to Connelly!

A Chapter in Toronto's Football History

By ARCHIE HARRIS



Hughie lets one go!

"MARKS TO CONNELLY!" came the shrill, excited voice of the announcer, and as the stands rose in frenzied excitement, a deep, throat-blasting roar smothered the rest of his tense chatter. Listeners-in drew closer to the radio to catch a muffled description of the play which spelled victory.

It was clear, sharp and ideally suited for football that fall day that St. Mike's jogged onto the field with their hopes depending on two players, *Marks* and *Connelly*—the greatest passing combination ever to tread a Canadian gridiron. Sarnia, the shifty and powerful Dominion Champions, were lined up, eager to smash their way to an easy victory. With no losses in nine games, Sarnia was confident—*too* confident.

The game started and Sarnia kicked off to St. Mike's. The ball soared back to the five-yard line, where it was taken by Connelly, who weaved and twisted his way to the thirty-yard line. A quick buck and the ball was carried over tackle for five yards. Without a moment's hesitation, the team lined up, instead of dropping back into a huddle. Marks fades back for a pass! But Sarnia has broken through the line! They chase Marks to the thirty—the twenty-five—the twenty-yard line! He shakes off a tackler, side-

steps another and the ball leaves his hand in a swift, easy arc.

Far down the field, streaking toward the sidelines, Connelly flashes a look over his shoulder. With a writhing leap, he stretches up, snares the pass on Sarnia's thirty-yard line and starts for the goal-posts. Two Sarnia men dive for him! With a twist of his hips he evades one and hurdles the other. The safety man is left behind with a shifty weave and Joe scurries past the last marker for a touchdown. The crowd is in an uproar! Sarnia has been scored on in the *first minute!*

If you have never played football, you have no conception of the lift such a touchdown can give a team. St. Mike's defense and offense was surcharged with an electric zeal. All season they had been the under dog. Now, inspired with that first touchdown, they tenaciously clung to that small lead and the double-blue men walked off the field at the end of sixty minutes, battered, but with the taste of victory in their mouths.

And without any discredit to the fine playing of the team as a whole, it has been the inspired playing of Joe and Hughie that has more than once brought victory in place of defeat. Throughout four years of playing, three of which were with the St. Michael's O.R.F.U. team and one with the University of Toronto, their names have flashed across the headlines of newspapers from coast to coast. A constant threat to the most powerful teams, many a squad has breathed easier when

Marks and Connelly finished a game against them. They have played a spectacular and brilliant brand of football that has placed them in the Sport World's Hall of Fame. Hughie's amazing passes, which are sometimes thrown from impossible angles and more often with the opposing team's line all but smothering him, are no less outstanding than Joe's catches. How Joe is able to snare some of those passes with three and four men waiting to knock the ball down, is something to be remarked. In the fall of 1934 Marks and Connelly made ten of the thirteen passes completed against the Sarnia Dominion Champions, and Sarnia was lucky to emerge from the fray with an 18 to 12 victory. In the dying minutes of the Western-Varsity game in 1935, with the score favoring Western, Marks threw a forty-yard pass to Connelly, which resulted in a touchdown on the next play and a victory for Varsity. Against McGill that same season Marks and Connelly completed so many passes, both forward and lateral, that the crowd was kept in a constant uproar, and as they left the field they received an ovation the like of which seldom has been given any two players.

It has often been a point of contention as to whether Marks and Connelly would have made good in American football. On that point, hear what an American sports writer has to say:

"Hughie Marks and Joe Connelly formed a pair of halfbacks who would bring joy to the heart of any coach and, so



Joe pulls one out of the air against Balmy Beach.

long as we're going to be honest about this, a lot of colleges in the United States where they go in for subsidization more or less openly, are still regretting letting Marks and Connelly enroll at Toronto."

Both Joe and Hugh played baseball, basketball and football at Aquinas Institute in Rochester, N.Y., before coming to St. Michael's, and they have played the latter two sports for four years in Toronto. They were members of the St. Michael's College O.R.F.U. football team for three years and the University of Toronto for one year. In basketball they starred for the St. Michael's College Big Six team for two years (which twice lost in the finals by one point). During the past two seasons, they played outstanding roles with the University of Toronto five, which won the Intercollegiate and Big Six championships in 1935.

Their play together, which extends over a period of more than eight years, has built up a staunch friendship. There is a certain psychic relationship that exists between them which over and above the technicalities of play, is responsible for their successful passing, both in football and basketball. Both seem to sense when and where the ball will be, but neither can explain why. In their first year, Joe and Hughie won a silver cup for passing. Their average was 55 yards per pass on four out of five tries. Can they explain it? No more than they can the forty-yard pass they completed in a night game against Balmy Beach in 1932—but Balmy Beach wish they could!

Hugh Marks, the initiator of the passing combination, was born twenty-two years ago in Rochester, N.Y. He stands five feet eleven inches and weighs 170 pounds, is unassuming and personable with a certain quality for leadership which, although not dominant, is effective. Around the college he is just another of the "gang" and good-naturedly takes a "razzing" periodically because of his prominence in the sports world. He is occasionally referred to as "Toar" because of a newspaper article which compared his well-developed, but sensitive, hands to those of "Babe" Ruth, Max Baer and Charlie Conacher. Chosen all-Canadian quarter-back in 1934, Hughie is still unspoiled by his national adulation.

Joe Connelly was likewise born in Rochester, twenty-one years ago, although comparatively small for football, standing but five feet, eight inches, and weighing 155 pounds, he seldom misses a pass. Johnny Metras, former All-Canadian center for St. Mike's, will vouch that Joe is one of the shiftest and toughest men to tackle that you will meet on the gridiron. "It's like hitting a brick wall," said Johnny. Joe is very quiet, but a certain twinkle in his eye indicates his Irish sense

of humor. Among his friends, Joe is more conversational; his wit and sparkle are enjoyed the more because they are seldom heard. His only weakness is listening to "Bing" Crosby. Joe was picked on the All-Eastern Canadian team this year, and the opinion has been substantiated by many prominent sports writers that he should have been picked for All-Canadian.

Besides being proficient in athletics, Joe and Hughie have proven their ability along other lines. In Student Parliaments, at Arts Banquets and in Dramatics, they have been prominent. Their versatility has exceeded the normal run of students, but being students and keenly interested in receiving their B.A. degree, they both

agree that the day they convocate at the University of Toronto will be the best in their careers.

And from there, where?

Neither of them knows definitely, but they are not averse to staying in the land of the Maple Leaf. Yet wherever they go, be it United States or Canada, they carry with them the best wishes of their College. For no higher tribute can be paid them than to say that they were loved and admired by students and faculty alike. May those three words, so full of meaning and thrilling action, ring on through time and live on with the best traditions of St. Michael's—*Marks to Connelly!*

Eternal Youth

THE place of youth in the world is a subject of much discussion and interest. This is necessarily so because of the unique position which the young have in the hierarchy of social life. Those who will soon assume the business of life which their parents took over before them, and in which they were reared, have always had their own ambitions and hopes. And at times their future and their aspirations have had peculiar characteristics.

In the last century, for instance, when wealth had been increased so much after the Industrial Revolution, young men occupied a novel and rather enviable position. They were generally told that if they worked hard and saved their money they could, and very possibly would, attain a situation of some affluence and respect. Not all succeeded in doing so, of course, but many tried. Their goal was something tangible and, most thought, desirable.

As time went on and a new century came into being, the vision of Science assumed a prominent place on the horizon of youth's dreams. People began to realize immense possibilities for the future when power and light and speed were being controlled and were ministering to human needs. New, unthought of, vistas were being opened up and Nature's secrets were being unfolded. Science would eventually give a new answer to life itself.

But then the war changed all this for many young men who saw their lives taken from them by some of Science's new inventions. Many others kept their lives but had their bodies wrecked and returned to spend their lives in hospitals. The war, fought to make the world safe for democracy, made it safe, instead, for

dictatorship—and more wars. It was a serious disruption of the law of progress in which people believed.

The world cannot dwell on past miseries forever though, and the following decade witnessed the post-war reaction and prosperity, the resumption of a path towards a "fuller life." Even some of us can remember the optimistic Twenties when the tempo of life received a new acceleration, when business "boomed," when the prevalent ambition was to have "a car in every garage, a chicken in every pot." College education was inevitable for the youth whether he was a master-mind or a moron. A degree was the preface to the story of success—a story which often turned out to be a tragedy. And then came the crash!

The multitudinous effects of this oft-mentioned event require no enlargement here. They are present for all who have eyes to see. And in the midst of them we find youth.

The future confronting the younger generation to-day, if we may judge by contemporary trends, is hardly one about which to be over-optimistic. Their task is a difficult one, one which is besetting men of all ages. The manner in which it is met is fraught with great consequences. The application of true principles and persevering effort is imperative. All these are truisms. It is likewise true that we have the principles. Let us hope the personal qualities are not lacking.

Donald McDonald, 5A.

IT IS OUR TURN NOW.

Alumni, students and members of the faculty are requested to remember that it is the advertisers who have made this review possible. Now it is our turn to help them.

Modern Mathematics

By JAMES BRIGGER

OVER a century ago, the master mathematician, astronomer and physicist, Gauss, made the statement that, "Mathematics is the queen of the sciences . . . She often condescends to render services to astronomy and the other natural sciences, but under all circumstances the first place is her due."

Most people have heard this phrase, "queen of the sciences," at some time or other, but only a few have more than a vague idea what it means. The fact is, however, that empirical scientists of all orders have come to mathematics for the solutions to their riddles. Time and again, scientific theories of the greatest importance, which the mind of man could not have achieved independently, have come into existence only because the ideas were created by mathematicians, years or even centuries before, as pure mathematics. The stupendous theory of relativity of Albert Einstein could never have been evolved, were it not for the geometry of Riemann, and the theory of invariance of Cayley and Sylvester. Certainly, no one can object to mathematics taking precedence over the natural sciences.

If an air of mystery is any prerogative of a queen, then mathematics, especially modern mathematics, has an excellent claim to the title. Such an air of secrecy has surrounded the subject that there is a tendency to regard it as dead, in the sense in which Latin may be said to be dead, as a field of study in which no new work is being produced. Everybody has heard of Euclid, and some are familiar with Newton and Descartes, but they imagine that progress in mathematics ceased entirely about that time. In fact, as far back as 1830, one man lamented that "—the golden age of Mathematical literature is past." Nothing could be farther from the truth; the Golden age was just beginning and in this past hundred years man's mathematical horizon has been broadened many times over, until now a detailed professional mastery of the different branches of mathematics would require a lifetime of toil for twenty men.

The reason for this prevalent view of the static condition of mathematics is chiefly the antiquity of the courses studied in the schools. Our high-school education gives us Euclidean geometry, but in doing so, blinds us to the several fascinating kinds of non-Euclidean geometry. Our pursuit of the binomial theorem ex-

cludes from our attention the modern, highly significant theory of groups, a theory which is extremely basic and fundamental in the study of algebra.

Let us pause for a moment, and ask



James Brigger, 3T6

ourselves the question; "What is mathematics?" The dictionary offers this: "Mathematics is the science which treats of the properties and relations of quantities," which is rather vague and unsatisfactory. Many other definitions have been given from time to time. Everett, in 1870 said that, "In the pure mathematics we contemplate the absolute truths that existed in the Divine mind when the morning stars sang together." This is a very lofty conception of the subject and is more or less the popular belief. Unfortunately it is not true. At the other end of the scale we have a definition by Russell. "Pure mathematics consists solely of such assertions as, that if a proposition be true of *anything*, then such and such another proposition is true. It is essential not to discuss whether the first proposition is really true, and not to mention what the *anything* is of which it is supposed to be true." A further descent from Everett's view is the definition of Hilbert, one of the greatest of contemporary mathematicians. He says that mathematics is a game played according to certain simple rules with meaningless marks on paper.

These latter, more reasonable definitions tend to show that there is no such thing

as "absolute truth" in mathematics. The *Meaning* of mathematics, if indeed there be any, has nothing to do with the game, and the mathematician steps out of his realm when he tries to ascribe any meaning as absolute truth to his remarks. All he can do is play the game according to his rules; the rules may be anything he pleases, as long as they do not entail an obvious contradiction. These rules of the game are contained in what are known as postulates. The postulates are statements which cannot be proven and which must be accepted without proof. They may not even be true; but, true or false, they are the basis on which the whole subject is logically built. Everything is contained in the rules, and if you change the rules you change the game.

As an example of this, we may use one of the greatest and most interesting fields of mathematical study, namely geometry. When geometry is mentioned we immediately think of Euclid and Descartes. As far as most of us are concerned, Euclidean geometry is the only kind there is. As a matter of fact, not only is Euclidean geometry not the only kind, but it has lost most of its interest for both advanced mathematicians and scientists. It is based on the postulates of Euclid; and since it is a satisfactory approximation to the physical universe, it has been of service for twenty centuries. However, in the past hundred years of this golden age of mathematics, other inquisitive men have assumed these postulates of Euclid and then changed them—and have succeeded in obtaining new, bizarre geometries, strange to our minds, but still entirely consistent with their postulates. Furthermore these geometries are fully as practical as is that of Euclid. Just such a geometry is elliptic geometry, one of whose conclusions is that the sum of the angles of any triangle is always greater than 180° ; and another that no two lines are parallel. On the other hand, hyperbolic geometry states that the sum of the angles of a triangle are always less than 180° ; and that two or more lines through the same point may be parallel.

These results sound very strange; but then, we have all learned our geometry as disciples of Euclid—and we have been impregnated with Euclidean ideas from childhood. Therefore, we take it for granted that our world is an Euclidean world, when as a matter of fact it has never been proven experimentally that

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The Liturgical Movement

Father Kennedy Explains its Significance

THE abiding presence of the Holy Spirit in the Church produces every now and then new spiritual movements whose purpose would seem the preservation of a just equilibrium between the private and public worship of God. It is thus that in recent years there has arisen among Catholics a new interest in the liturgy and a desire to participate more fully in the official services of the Church. To understand this movement we must review briefly the history of Christian spirituality during the past four centuries.

The so-called Protestant reformation and the actual Catholic reform of the 16th century were, in a certain sense, reactions against formalism in Christian piety, i.e., an apparent over-emphasis on external worship. Among those who left the Church, this reaction went to extremes. It swept away ceremonies and rites and did not spare even the Sacrifice; it made religion purely a question of the relation of the soul of the individual to God. Within the Church itself, a movement arose to quicken the spiritual life of the people by a greater insistence on personal holiness. The principle means used were the stimulation of private devotions and a greater emphasis placed upon mental prayer. In the religious life, this translated itself into formal exercises of meditation, examination of conscience, regular retreats, etc.

The Church, of course, did not, nay, could not fall into the error of suppressing the public worship of God, i.e., the liturgy. However, the position of private devotion in relation to this official cult of the Church was not always clearly understood. The result of this failure to co-relate the two can be seen for example in the practice, so common among Catholics, of saying the Rosary during the Mass, or to put it in general terms, praying at Mass instead of praying the Mass.

During the past thirty years a spiritual movement has been spreading over the Catholic world whose purpose is generally considered to be the promotion of a more active participation of the people in the liturgy of the Church. In reality its object would be more accurately defined by saying that it attempts to co-relate private devotion and public worship, by educating the individual Catholic in his duties as member of the mystical Body of Christ. This liturgical renewal, as it is sometimes called, has been sponsored and spread by the Benedictine Order, and more especially by the Com-

munities of Maria Laach and Beuron, two famous monasteries of Southern Germany, and by the French Congregation of Solesmes in France. Its real founder, however, was Pius X, who in his various



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L. ès L., Doct. Arch.

Secretary of The Institute
Class of '23

decrees on frequent communion and in his reform of Church music and the Office, insisted time after time on the necessity of the faithful being taught to participate fully in the official liturgical services of the Church. The present Pope, His Holiness Pius XI, in the Apostolic Constitution *Divini Cultus* of 1928, gave whole-hearted approval to the movement, pointing out the success which had already attended its efforts: "The spirit of religion has prospered where the faithful have gained a deeper understanding of the Sacred Liturgy and have taken part with greater zest in the ceremonies of the Mass, and in the singing of psalms and public prayers."

To grasp the full significance of the liturgical movement, we must review the duties that are incumbent upon man, both as an individual and as a member of the Church. Turning to the *Summa Theologica* of St. Thomas Aquinas, we find considerable information on this point. "Natural reason tells man that he is subject to a higher being on account of the defects that he perceives in himself and

in which he needs help and direction from above him; so too it is a dictate of natural reason that he should tender submission and honour according to his mode to that which is above man," i.e., God. (*Summa* II. II 85 I.C.) "Now since man is composed of a body and soul both ought to be applied to divine worship in such a way that the soul worships interiorly, and the body exteriorly." (I. II. 101. 2.).

The worship of God demands, then, two kinds of acts: interior and exterior; the interior acts of religion are, according to St. Thomas, devotion and prayer; the exterior, sacrifice, oblations and vows. In explaining the need of external acts of religion, St. Thomas says:

"We pay God honour and reverence not for His own sake (because He is Himself full of glory to which no creature can add anything) but for our own sake, because by the very fact that we revere and honour God, our mind is subjected to Him, wherein its perfection consists, for a thing is perfected by being subject to its superior . . . Now the human mind in order to be united to God, needs to be guided by the sensible world, since 'the invisible things of God . . . are clearly seen, being understood by the things that are made.' (Rom. I, 20). Wherefore in divine worship it is necessary to make use of corporal things that man's mind may be aroused thereby, as by signs, to the spiritual acts by means of which he is united to God. Therefore the internal acts of religion take precedence over the others and belong to religion essentially, while its external acts are secondary and subordinate to the internal acts. (II. II. 81. 7. C.).

This argument for the external acts of religion implies a common worship of God, since the external stimuli needed to excite the interior acts can only come from a public social act. We can deduce the need of a communal worship in another way. Man is by his nature a social being. He belongs to a group; the family, the community, the state. Reason tells him that the existence of the state and its continuance must depend on God, and that he and his fellow-members owe a tribute to God as the upholder of that state. Supposing then that no special provision had been made for this public acknowledgment of God, then the state would be bound to establish and carry on a communal worship of God.

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Another Writes of Catholic Action

Alfred Greene, 3T3, Sees a Tendency Towards "The Heresy of Works"

BY this time it has become almost a heresy to commence an essay on Catholic Action without piously prefacing apologies for adding yet another tributary to the vast flood of words which has already been loosed on the subject. He who would write thereon must also risk the accusation that he is attempting to substitute words for action. But many months spent in organizing and assisting study groups especially devoted to the study of Catholic Action have left me with the firm belief that it will be a long, long time indeed ere we Catholics can subordinate efforts at understanding to efforts at action.

In the course of their work, these study groups searched widely in the current Catholic literature of America, their objective and understanding of the personal implications of the call which His Holiness has directed to the Catholics of to-day. And, in all the extensive body of what they read, one tendency was manifest. There was a definite emphasis throughout on what a great churchman some decades ago termed "the great American heresy," the "heresy of works." The great trend in the United States—and inevitably in Canada—has been to interpret Catholic Action in terms of "national programs," "mass demonstrations," "organization"—in a word, of physical and visible manifestations. These things are regarded, quite disproportionately, as foundations instead of as superstructures, as beginnings instead of as ends. The characteristic American zest for *doing* threatens Catholic Action in its most fundamental premise, the *being* of the individual Catholic. For it is upon his spiritual and intellectual integrity that Catholic Action must be founded, and it is in a spirit inimical to this that the American zest for tangible results works.

I wish in this writing to lay aside for the time consideration of organization and national programs and mass demonstrations. I would have you Catholic students, the natural leaders of your people in this new Crusade, bend your efforts to stem the tide which threatens to reduce Catholic Action to the proportions of a nine-days'-wonder, boost-the-faith advertising campaign. I would have you turn the emphasis in another direction and make a plea for the intense personalism which is the *sine qua non* of the whole appeal of the Holy Father. After all, it is this concern with the individual, this lyric sympathy, that makes Catholic Christianity the revolutionary unparal-

leled thing that it really is. If this be overlooked, then Catholic Action, the Crusade of the Twentieth Century, shall be a travesty and a mockery, a tinkling cymbal and a sounding brass. Its struc-



Alfred Greene
Class of '33.

tures will be ephemeral, houses built upon sand.

Catholic Action, in the full breadth of its meaning, holds forth a glorious vision of the members of the Mystical Body of Christ working in perfect concord one with another. That this may come to fulfillment in reality, each member must know his part to its performance with absolute spontaneity. In the human body the head and the hand have each functions proper to them alone and neither can usurp the place of the other. So it is with the Mystical Body. Clergy and laity have each their proper functions.

It is quite obvious that the Mystical Body is presently afflicted with some grave constitutional disorder; that the call to Catholic Action is a call for return to the harmony of health. The real obstacle to this return lies in the individual members of the Body. They have forgotten the very nature of the perfection towards which the Body once strove, and have forgotten as well their own tremendous role in the achievement of that perfection.

In the crusades of the past, glorious inspirations of the XIth, XIIth, and XIIIth centuries, physical weapons and physical preparations were practical. The ends were physical and the enemies were phy-

sical. In this new crusade, the conflict is on a different plane. It is a war of spirit and idea. And the task facing Catholics is tremendous; if we had not the assurance of divine assistance, a realization of its enormity would be sufficient excuse for desertion. For it is left to Catholics to bring back to humanity necessary ideas and standards from which it has wilfully divorced itself. I call the task *tremendous*, because we Catholics must first recover those ideas and standards for ourselves before we can hope to impress them on our civilization. Even in the best Catholic life of America, they dwell contemporaneously as but the faintest of vestigial tracers.

As exemplar to us in our struggles, we have the noble precedent of primitive Christianity. We can point with pride to the energizing militancy of our forbears in Christ. But from that retrospect we must pass to the recognition that our mission is at least as difficult again as theirs. They, few and feeble though they were, had at least the universal *tabula rasa* of native paganism upon which to indite their message. We, on the other hand, have the scarred, distorted surface of intellectual and spiritual apostasy with which to contend, the product of cumulative centuries of religious enfeeblement. Their task was to Christianize; ours is to *re-Christianize*. And our task is incomparably the greater because the apostate is the most difficult of converts.

One Catholic writer complains of Catholics "all dressed up with no place to go," of the sad plight of Catholics who "hear constantly of 'Catholic Action,' etc., and are most willing to discharge their duties through the proper channels, if given the opportunity." Somehow his language calls up a familiar spring-day scene, a line-up of racehorses straining impatiently for the drop of the barrier. But there is this large difference. The racehorses come to the contest prepared. And, to my mind, these Catholics, however, "willing" they may be to "discharge their duties," are yet stigmatized by their very blindness to their present opportunities as well as unprepared. It may conceivably be that the hierarchy finds it expedient from time to time to summon Catholics to some popular demonstration of the faith that is in them. That has been the practice of Catholicism throughout the ages. But it is absolutely against the whole tradition of the Church for any Catholic or group of Catholics to sit idly

(Continued on page 131)

Our Students and the Spiritual Life

By FATHER FLAHIFF

"HE will make his mark in the world." Of how many it is said! Yet of how many, in reality, is it true? How many actually do make an impression on the events of their time? Even the leaders in the political world, the great business men, the professional lights, all these, though constantly before the public eye, are in large part so bound by the system to which they belong that the margin of liberty permitting any one of them to dominate the system and be truly master, truly free, is extremely small. In this respect they are but players who play a part. No man can be master of the universe. He must ever be subservient in its regard. And yet, any one, even the lowest, the last of men, remains interiorly free and, until the moment of death, is master of his own soul. The drama that we direct is not one in the exterior world: we may play some part there, but the drama we direct and the only one we must solve is the one within us.

You, our students, are frequently warned of the dangers and evils of the world into which you are going, of its trials and tribulations. And you are urged to arm yourselves with Catholic principles with which to meet and triumph over these. You are taught to fight them with prayer as well as principles. Assuredly the dangers are real and must be reckoned with. Nevertheless, to conceive your Catholic training, your spiritual life itself, solely as a defence against the powers of evil is to put the emphasis in the wrong place. You must aim rather at developing this spiritual life. To be sure, you must not lose sight of the effects of original sin in the world, but your surest protection will be found in fortifying your soul and building up its powers of vital defence.

From the first days of your catechism you learned that you have a body and a soul. Do you realize that it takes both of them to make you? Without the one or the other, you would not be *you*; you would not be a person at all. You need them both to attain your full and complete life. The world of to-day will not let you forget the bodily element of your person, its needs and possibilities. But the world of to-day opposes the spiritual element, stifles and stunts it. And yet we are not capable of arriving at true liberty, of reaching our full development, if we neglect the life of our soul. It is for just this reason that the world is to-day so topsy-turvy, that it manifests such appalling contradictions, such lack of propor-

tion, such deformities, especially under the form of evil. Unless you give to spirituality and your soul the attention that you give to your body and the training of your mind; indeed unless you give



*Rev. G. B. Flahiff, C.S.B., M.A.,
Diplômé de l'Ecole de Chartes*

*Moderator of the Catholic Action Club.
Class of '26.*

them a more careful attention, you neglect the development of the higher part of your life as a human person, and, what is particularly lamentable in all this, you deprive yourself of the lights to comprehend your unfortunate state.

If for every human being there is an obligation, whether he will or no, of leading a spiritual life, there is a more serious obligation upon a Catholic. Whence arises this added obligation? From the fact of your baptism. By that sacrament was begun in you the life of sanctifying grace. You think, no doubt, of sanctifying grace as a gift created by God and added to your soul. It is more; it implies a *real* in-dwelling of God in your soul. There was in you at the moment of your baptism the beginning of that eternal life which is destined to be yours in heaven. There was in you the seed of eternal life just as really as there is in the acorn the same life as will appear in the fully developed oak. You have a positive vocation to eternal life in its full efflorescence just as really as the acorn has a vocation, so to speak, to attain the full life of the oak. Such then in the vocation of each and every one of you; your mortal

life should be the gradual working out, the progressive development of this eternal life within you.

How can this be done? By the grace of God, of course. But there are numerous ways in which you may and must co-operate. First of all, you must place no obstacles in the way. You must resolve to avoid all sin, and this resolution must be firm and enduring. Then you must be concerned about your soul. Profit by the means of advancement offered you daily. Mass and the sacraments, channels of grace, must be regarded as quite as necessary as your corporal sustenance. Use well the time given you for prayer. Form the habit of a visit to our Divine Lord in the Blessed Sacrament. Put into practice what you learn of your religion that it may become for you a truly vital force. Finally, be ever convinced of the seriousness, of the all-importance of developing your spiritual life.

The worldling would have you believe that there is incompatibility between the life of modern times and the life of the spirit. Alas, how many are deluded by this pernicious error! Thank God, there are, nevertheless, souls, not only in the cloister, but also in the world, in all conditions of society, who refute this error by accepting their vocation generously and pursuing it sincerely. They do so, moreover, without interrupting their busy life of every day. They go on living this life, playing the absorbing part which is theirs without. Within, they enjoy peace and true liberty, for it is within the soul that the spiritual life is led. You are master there. There is liberty. There can you truly "make your mark."

To Our Lady

MARY, my heart would sing thy praise;

But slow my pen and laggard is
To write a word or mould a phrase.

My tongue has not the opulence
To frame a hymn to catch
The glory and magnificence
Enshrines the Virgin Mother.

Oh thou who almost art divine,
Whose purity a word defies,
Despairs this eager pen of mine.

Before thy face my tongue is mute
In pauper's rags my words are clad
My mind is destitute.

Rory F. Egan.

The Personal Aspect of Catholic Action

By PETER HUSSEY

IN our time as in other periods of history the Popes have divined the evils besetting society and have offered adequate remedies for them. More than a quarter of a century ago, Pius X. saw the necessity of safeguarding Christian faith and morality against the rising Anti-Christian forces and urged frequent and even daily reception of the Blessed Eucharist for the faithful. Within the past half decade Pius XI. inaugurated a program of Catholic Action eminently suited to our active age. The Eucharistic decree seems to have been a kind of spiritual basis for the Catholic Action decree. But the groundwork is not yet wholly laid and it is for the Catholic laity, young and old, to complete it.

The call to Catholic Action is a summons for the laity to share in the hierarchical apostolate of the Church, and that apostolate is "to bring Christ into human lives." Thus Peter Maurin notes: "The social task of the laity is the sanctification of secular life or the creation of a Christian secular life." This can be done only by extending the role of Christ in human lives. If we are to participate in the work of the clergy, we must fortify ourselves with their virtues—and the chief of these is holiness. Furthermore, we cannot Christianize society if we lack this essential element of a Christian life.

We usually associate holiness with

miracles or hair-shirts, hot irons and fasting, and so consider it the property of a few. But it is for all: it is not "an excess or an overgrowth," it is a completion or fulfilment as the origin of the word im-



Peter Hussey, B.A. Class of '35

plies. In its Anglo-Saxon root it means simply whole, entire, perfect, and, since God alone is perfectly pure and complete, godly. To be holy, man must then be

united to God. Love is a union with the object loved, and therefore the love of God is the chief part of holiness. Of course, our union with God is through Christ His Son, and Christ is the living Truth. Consequently holiness not only sanctifies and strengthens faith, it also animates the pursuits of reason and prepares the way for correct action.

Accordingly Catholic Action has a personal as well as a social aspect. As a personal work, it is the art of "bringing Christ into one's own heart and mind" through holiness. As a social task, it is the co-operation of the laity with the hierarchy in the art of informing society with the spirit of Christ.

It is unnecessary to point out where Catholic action is to be practiced. Its applications are as various as human activities. But it is important to stress the need of it, nay, the *absolute necessity* of it. Pessimists are not alone in drawing dark pictures of the times, nor Catholics alone in lamenting the prevailing disregard for morality. Everywhere the irreligious world is producing evil forces which seek to destroy Christianity. Catholicism is the one hope of Christianity; Catholic Action, by translating the Christian spirit into the material structure of our society, provides the best argument against Communism and its first principle: "Religion is the dope of the people."

God's Creatures

If you will bend your bodily eyes
To creatures of the earth,
You'll notice what a motley crowd
Of divers kinds and worth,
Of various gaits and colours queer,
Fares on your place of birth.

Some creep and crawl along the ground,
No feet or wings supporting;
Some, favoured, on four feet repair,
With earthy things disporting;
Some wing beneath the blowing clouds,
With airy sprites consorting.

It is not meet a man remain,
Mind fastened firm below,
Who holds with dignity a face
Upright to heaven so;
Nor downward stoop like earthy beasts
That on their belly go.

Yet all these creatures earthward turn,
As for its riches longing;
Or drawn by need some droop their wings,
Tho' not their nature wronging,
But only token that their lot
Is to this earth belonging.

Alone of creatures man is made,
His head to upward raise;
A token that his trust and mind
More up than down should gaze;
That all his thoughts should upward bend,
And his Creator praise.

Old Boys Celebrate Silver Jubilees

Fathers Guiry, McAuley, Heydon, Are Twenty-five Years Ordained

TWO memorable events touching old S.M.C. boys took place in the diocese of Peterboro during the current academic year. These events were the Silver Jubilee



*Rev. James Guiry, P.P.
Class of '05
Pastor of Port Hope*

Celebrations of Father "Jim" Guiry, Pastor of Port Hope, and Father "Jack" McAuley, Pastor of Campbellford.

The quiet, beautiful and historic old town of Port Hope seldom witnessed a more impressive social and religious function than the Jubilee of the Pastor, who has made himself almost the first citizen of that town on the old Ontario strand. The Bishop presided in his usual kindly and genial manner, Father Costello preached eloquently, and the entire priesthood of the diocese, together with many visitors, attended with enthusiasm. As might be expected at the Jubilee of a priest who is a philosopher and a public speaker of no mean order, there was at the dinner a series of brilliant speeches, marked by much wisdom and repartee, from the well-turned phrases of the good Bishop to the courageous remark of the Pastor of Uptergrove that he "came to hear Guiry sing." The jubilarian himself rose to the occasion in his response to the principal toast of the day, recalling the good old days at St. Michael's College when Father Nicholas Roche was Superior, and his classmates, many of whom were gathered about him at the moment, were merely budding philosophers, debaters, actors and athletes. Frankly declaring that those golden days were to be numbered among the many graces which God had given him and for which he was profoundly grateful, his touching eloquence rounded off a day so notable that the learned and literary Dean of Peterboro, the Very Reverend F. J.

O'Sullivan, will have to get out a new edition of the Chronicles of Crofton.

On the following day the whole party moved over to Campbellford, where Father "Jack" McAuley was host at a similar celebration, and there, with the momentum gathered at Port Hope, the lid came off completely. To the Guiry-McAuley class roster of Jack Traynor, Neil Sullivan, Joe Coleman, Mike O'Neill, Bill Heydon, all present at the Guiry Jubilee, was added the American members of that famous class, Joe Golden, Marty King and John King from the diocese of Scranton, so that the Campbellford Jubilee took on the atmosphere of an international foregathering. When Mass had been sung most beautifully by the jubilarian in the presence not only of the Bishop of the diocese, the Most Reverend Denis O'Connor, but also in the presence of the Metropolitan, the Most Reverend M. J. O'Brien, Archbishop of Kingston, and when Father John O'Brien had preached an eloquent sermon, the assembled clergy sat down to

taste the hospitality of Campbellford. What a dinner, and what speeches! Yesterday Father Guiry was host and Father McAuley was toastmaster; to-day they



*Rev. John McAuley, P.P.
Class of '05
Pastor of Campbellford*

exchanged places: McAuley was host and Guiry toastmaster. It was good to hear the voice of Joe Golden again after all those years. It was good also to hear those we have seen oftener, but never heard in better form, Dean O'Sullivan, Monsignor McCall, Monsignor Cline, Father Collins, and Father Carr, C.S.B. It goes without saying that they found the jubilarian a paragon of virtues, but there was this time a note of unusual sincerity in the time-honored tributes. Seldom, we venture to say, has a priest been so signally praised by his Bishop, and by his former Bishop, now his Metropolitan and a personal friend, who had come from Kingston to grace the Jubilee of the priest who had been his first assistant twenty-five years ago. But there was plenty of sparkling fun as well. Father Carr provided some of it in his reminiscence of College days, when Jack McAuley was a colorful figure among the students at St. Michael's College. A keen student, an impressive speaker, a competent study-hall master, and the greatest middle wing in rugby football St. Michael's ever had—these were some of the claims to immortality which the Jubilarian enjoyed. Father Guiry was skeptical of the unique football distinction asserted for his friend, and recalled the day when Joe Ferguson put himself out of a gridiron battle by stepping on the football. He didn't tell us what happened to the ball.

Altogether it was a grand and glorious day, and as the writer recalls it, he hopes there will soon be other jubilees in hospitable Peterboro.

Toronto Jubilarian



*Rev. Wm. Heydon, P.P.
Class of '05
Pastor of St. James' Church, Toronto*

An outstanding member of a great class in the old days at St. Michael's College. He was for two years a member of the staff of the Basilian College at Waco, Texas, under the late Father Forster. Attended by a large number of priests from various dioceses, his jubilee bore witness to his universal popularity.

Catholic Action and the Modern State

By R. J. THOMPSON, M.A.

I FEEL that an apology is perhaps due to some of the readers of this article, inasmuch as it is but a reproduction of some ideas that are already familiar to them. They have heard them discussed at an informal meeting by Professor Gilson, to whom I most certainly must apologize for my presumption in repeating them here. The subject, however, is of such importance to every Catholic that too much cannot be said about it, and with this excuse, I feel justified in my choice of a topic.

Catholic Action is usually defined as "the participation of laity in the apostolate of the clergy," but this definition is susceptible of so many interpretations that a little precision is necessary. An analysis of the statement shows that Catholic Action is action *by the layman* under the direction of the hierarchy. I have stressed the lay element in this action because it is too often overlooked; Catholic action is *not* the attending of study clubs, nor being present at lectures on the history or theology of the Church, both of which eminently praiseworthy activities are usually accomplished in a Church parish hall, or at least under the direct supervision of the clergy. Please do not think that I want to discourage study clubs, or that I would immediately cancel all lectures (supposing, *per absurdum*, that I had the authority to do so). By no means! These things are essential inasmuch as they are necessary prerequisites for Catholic action, as I shall attempt to show. What I do say, however, is that they do not constitute Catholic Action, which is action carried on in the State.

Professor Gilson's thesis is as follows: (This is, of course, a paraphrase, and I accept full responsibility for all misinterpretations that are found here.) Catholic Action has its roots in the problem of the relation of Church and State, and it is the solution of that problem proposed by His Holiness Pope Pius XI. This problem has been studied historically and philosophically, and the philosophical treatment has shown what is to be the power of each of "the two swords," that is, it has determined the dominion which each organization is to have. There can be no question, for a Catholic following the classical tradition embracing the entire history of the Church, of the subordination of the domain of the State to that of the Church, for, as M. Maritain points out, this is obvious from the very distinction between the spiritual and the temporal which must be made in discussing these realms. Be-

ing superior, it has on this account a certain measure of control over the inferior, although the State is sovereign, it receives its authority from Christ, as Man, and is so bound to observe His Law, so



Richard J. Thompson,
Class of '33.

that "as a moral and religious agent, it is, therefore, itself part of the Church," to quote again from M. Maritain.

But this statement of the superiority of the realm of the Church does not at all put an end to the question. The historical study spoken of above serves to show the various ways in which the Church has exercised the authority it has over the temporal realm, this "indirect power," by which the Church can intervene in temporal affairs *ratione peccati*, by reason of some injury done to morality. To-day, however, we are living in and breathing an atmosphere which is decidedly hostile to the intervention of the Church in temporal matters, even though such intervention be the result of some injustice or other breach of the moral law (which, indeed, is the only cause on which the Church bases its claim to interfere in temporal affairs). We observe, then, that the Church refrains from the use it made of this authority in an earlier age when it exercised a paternal guidance over the State to which it had given civilization. The paternal analogy employed by both Professors Maritain and Gilson is, I think, an excellent illustration of the point. As the parent confers life upon the child and

serves as its guardian during the formative years, until the child claims his independence and asserts his self-sufficiency, so the Church has given civilization to the State, and now the State demands its autonomy. The Church, however, cannot allow it to divorce itself completely from the direction it needs for its own perfection: it will continue to influence the State, the influence to be exercised at the present day by means of Catholic Action.

Catholic Action, therefore, will be the directing of the State by its Catholic members, with the intention of placing before the political society the principles of Catholic thought and theology in order to prevent the State from violating its duty to God. This is a work that must be done by laymen, since the layman is more immediately a member of the civil society than the priest, and the direction which the layman gives will not be ignored as the dictation of a "foreign power," to use a phrase familiar to Toronto readers.

What, then, is the place of the educated Catholic in Catholic Action? He has a special task, for the possession of an education imposes special duties upon him. The educated Catholic must be in the van of his profession, so that when he speaks, his words will carry more authority, and authority is necessary in teaching, which is truly the function of Catholic Action. Let us say, therefore, that Catholic Action is the "participation of the laity, under the direction of the hierarchy, in the apostolate of the clergy," in this sense, that it is the means whereby laymen may co-operate with the Bishops in giving to the State and its members a view of the true end of life with all that that implies, both of offence and defence. To do this, we must first, and above all, be good Catholics; if I have not mentioned this, it was only because I took it for granted; secondly, we must know our religion, not only in the sense of knowing the answers in the catechism, but as being acquainted with the theology; and, thirdly, we must be leaders in our profession. Obviously one cannot go out and start at Catholic Action at once, if these be the prerequisites. Study clubs, lectures, etc., have their place here, but only as preliminaries to Catholic Action, as means to the end, which end, too, is but a means, this time to the end of establishing the "City of God" among us. Let, therefore, the educated Catholic take up this task, accepting as his motto, *Precibus studiisque*.

Why Dramatics?

Father O'Donnell Tells the Reason Why

DRAMATICS? Why dramatics? We can all understand why we should study the drama. We do not all understand why the quiet of study should be invaded by that disturbing thing called dramatics. Not to study the drama would be to pass over Shakespeare, and if one were to forget Shakespeare, what reason would he have for remembering anything else in English literature? At least that is the way the serious student of the works of the Great Bard is inclined to feel about it. And I think that there are a great many arguments on his side. But when it comes to dramatics, that is a different matter. After all, the production of a play is terribly distracting, not to say anything of the hours and hours of work that it requires. And whatever may be the fun that is to be had in rehearsals, or the thrill which tingles through the cast as the curtain rises, it is work, brain-work; too much like the work of study to refresh, as athletics refresh.

I am inclined to believe that even of those who argue in its favour, there are few who appreciate the full value of dramatics in the life of a student. And I know that in the limited space allotted to me I shall not be able to give a complete expression of it. This is a question that carries us far beyond the bounds of mere elocution or public expression; and far and away beyond the amusement of the student body. It carries us into the depth of human personality. One need only attempt to gather enough talent for the production of a play to become suddenly aware that something in our age is stifling the genius and submerging the talents of our young men. Someone has described this age as individualistic. Certainly there has been a great deal said about rugged individualism. But after searching for talent among the student body of St. Michael's College, quite a representative group I think, I have come to the conclusion that the individual does not manifest this characteristic of the age. Everyone seems to be trying to submerge his individuality and reduce himself to the common level, the level of mediocrity. He seems bent on hiding the talents which set him off from his fellows. He slurs his words, because it seems to be the fashion. He keeps his hands in his pockets lest they betray him into expressiveness. And about the only pantomimic expression he indulges in is the "poker face," or a "half-hearted grin."

What reason can be found for this apparent lack of spontaneity in the young

men of our age? It is certainly not a lack of talent. One or two rehearsals of a new play reveal beyond any shadow of doubt that talent, that spontaneity, that love of the music of the correctly spoken word,



*Rev. J. L. O'Donnell, C.S.B.
Director of Dramatics.*

men of our age? It is certainly not a lack of talent. One or two rehearsals of a new play reveal beyond any shadow of doubt that talent, that spontaneity, that love of the music of the correctly spoken word, lurk behind stolid faces. And when the apparently mediocre young man steps into the world of make-believe which is to be found behind the curtain of the College Auditorium, he takes off the mask of stolidity which the depression has imposed upon him and reveals himself as an individual, set off from his fellows by a wealth of talent with which nature has endowed him, but which the malice of our age has sought to stifle. Time was when the actor submerged his individuality in the character he portrayed, but today, even in the act of submerging their individuality as did the actors of old, our young men reveal themselves. And in the revelation they gain a confidence which they take back with them to the world of reality.

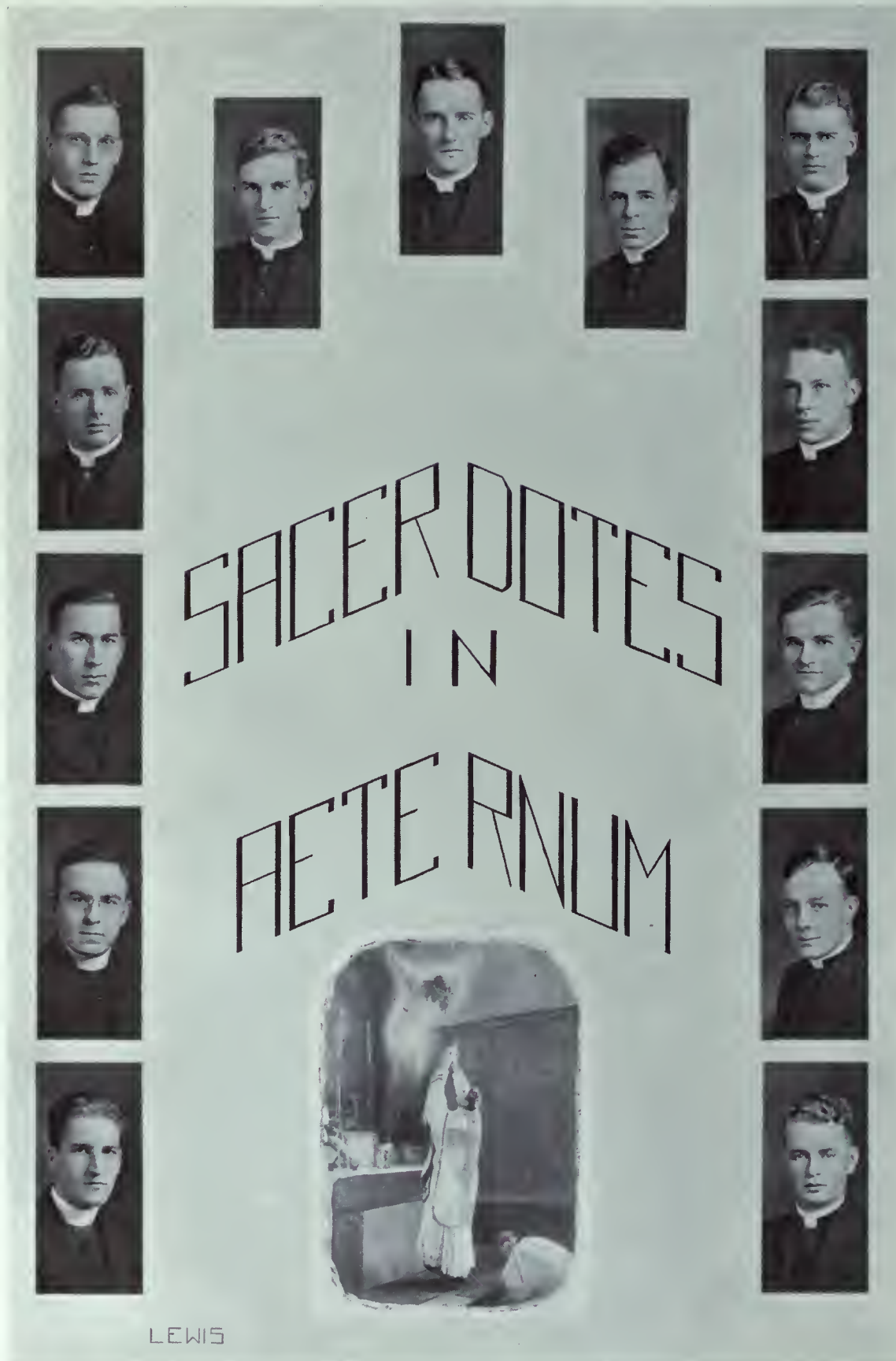
There is yet another phase of dramatic activity which does something at least to counteract another evil of our time. This is an age of invention which, strange to say, is killing the inventiveness in our young men. We are inclined to look to our inventors and the machines they invent for everything, so that the vast majority of people have become utterly helpless when it comes to making anything. Now what is to follow applies in a special

way to St. Michael's College Dramatic Society, and I hope the time will never come when it will cease so to apply.

At the beginning of the year we were inclined to speak of our Auditorium as a dormitory. The stage was only a platform, and our scenery consisted of some fairly presentable strips of velour, a heap of dirty canvas and a pile of well-seasoned lumber. To-day the term "dormitory" is obsolete. We have an Auditorium and we have made it ourselves. Many of us have learned at least how to drive home a nail and saw along a straight line. We have learned how to mix paint and wield a brush, to say nothing of the tailorish art of threading a needle and using it to good purpose. We have experimented with the vagaries of electric light, and have discovered how to prevent it from travelling in anything but a straight line. Taking it all in all, the inventor has ceased to be to us a man of mystery dwelling in a world apart, for we have exercised our inventiveness and our art in overcoming difficulties imposed upon us by lack of funds. And though we strove to create a world of illusion, we have learned much of the world of reality, and we enjoyed it immensely, so much so that I think all those who have laboured with me will join with me in expressing the hope that if St. Michael's College is ever able to afford a new Auditorium, the stage will be as bare as that on which Burbage played and for which Shakespeare wrote his plays.



Archie Harris as the Duke and Hubert Coughlin as Patricia in "Magic."



*Father Shook
 Father Hussey
 Father Magee
 Father Lacey
 Father Mallon*

Father Coll

Father Sheehy

Father Burns

*Father Fullerton
 Father Prince
 Father Allnoch
 Father Collins
 Father Murphy*

December 21, 1935

Rev. R. T. Burke, C.S.B., To Celebrate Golden Jubilee

Alumnus of St. Michael's Ordained by Bishop Carberry August 28, 1886

FATHER Richard Thomas Burke, C.S.B., was born at Dundas, near Galt, on Feb. 15th, 1859. At the age of sixteen he was admitted as a pupil to the Galt Collegiate, conducted by the celebrated Dr. Tassie, which was quite well known then and for long afterwards for its fine work and distinguished graduates. From there he went to St. Michael's, where he continued and completed a splendid course in Classics. He studied his philosophy, which in those days was done in one year, at Assumption College under the late Archbishop O'Connor, and at the same time taught as a full-fledged member of the staff. From there he went to the Grand Seminary in Montreal, where he studied theology. On August 28th, 1886, he was ordained priest in St. Augustine's Church, Dundas, for his native diocese of Hamilton, by Bishop Carberry. He worked as a young priest in the parishes of Arthur, Paris and Galt, later becoming parish priest of Macton and finally of Oakville, where he remained until his entrance into the novitiate in 1900.

From his first days as a priest it was his desire and firm intention to enter religious life with the Basilians. The delay of fourteen years was in deference to his Bishop's need of his services. Sometimes statisticians tell us that the average life in the priesthood is fourteen years or thereabouts. He has been a Basilian priest for thirty-six years now and still looks so wonderfully well and strong that we have every reason to think that God will grant him still more years of work and service.

As a Basilian he has worked continuously up to the present in teaching, pastoral and chaplain work. He taught at St. Michael's four years, one year at Waco, and then returned to St. Michael's for a year and a half. Subsequently after a period as pastor of Owen Sound he spent a half year at Assumption and then he was called to be war chaplain at St. Columban, where he remained for one year. He returned to St. Michael's for two years, after which he spent eight successive years at St. Anne's Parish in Detroit. He returned to St. Michael's again in 1931.

In his young days in the priesthood he was an ardent bicyclist, and often did his hundred miles in a day.

It is rather hard to do him justice. He seemed above the ordinary weaknesses of man. He has been a life-long

total abstainer, though no crank (at least for many years). He never smoked and



Rev. R. T. Burke, C.S.B.,
Class of 1880.

always maintained a most ascetic diet in both eating and drinking. His regularity, punctuality, and faithfulness to duty is beyond credibility. Those of us who have known him intimately for many years, and through others, for his whole life, can truthfully say that in his long life of fifty years, he never uttered one word nor did one act that could in the least degree reflect on the respect or the dignity of the sacred priesthood. His store of jokes and stories was inexhaustible and it was the delight of his life to bring them out. In the opinion of others they did not always grade as high as he put them.

All in all, he is a character, the last Basilian of the generations when every man was a character, made in mould all his own and yet possessing too the binding substance of all that is needed for common religious life. May God give him many more years as a model for us and, in His great mercy, may He send us many more men who are patterned after him.

ALUMNI NOTES



Rev. Joseph
Coleman, P.P.,
Uptergrove.

Father Coleman is pastor in the Strawberry Island district, where the Summer Camp for the Basilian scholastics is situated.

He was eulogized at his Jubilee celebration as a zealous, saintly priest.

One of the most loved of old S. M. C. boys is the Reverend Declan Edward Foley, now a priest of the diocese of Los Angeles in California. He will be remembered by the students of the years 1910-13 as the College physician at that time. After some years in the practice of medicine in Westford, Ontario, he came to St. Michael's to study theology under Father Purcell, and was ordained for the diocese of Ottawa in 1913, later transferring to California. A great classical scholar, a most amusing raconteur, and a most thorough gentleman, "Dr." Foley

is still fondly remembered by the students of that day, and his periodic visits to his old college are much enjoyed by the staff. He is in the same diocese as Father Hurley, who is also kindly remembered by many old students. When Fathers Hurley and Foley get together in sunny California many a story is swapped of the stirring days at old St. Michael's.

Another of the S. M. C. graduates who has achieved distinction is the Very Rev. M. C. O'Neill, B.A., M.C., the President of St. Joseph's Seminary, the diocesan seminary of Edmonton, Alberta. He succeeded Archbishop McGuigan as President when the latter was named Archbishop of Regina. "Mike" was an Ottawa boy who came to St. Michael's after the Great War, in which he won the military cross. He was an outstanding student, winning the Moss Scholarship in his graduating year in open competition with the entire graduating class of the University of Toronto. He was further a leader among the students in every department. It has been no surprise to his old college that he has become one of the big figures in the Church in Western Canada.



Doctor "Jerry" Laflamme, Maker of Stars

Grad of '09 Returns to St. Michael's in a Role He Loves

By AN OBSERVER

EVERYONE in any way connected with St. Michael's, and a host of others as well are familiar with Doctor Laflamme and appreciate what he has done for the athletic life of the College. To the Alumni, the name calls up a picture of the brilliant, dynamic star of the St. Michael's champions of 1909; to the present-day student, the name immediately brings to mind the cheerful, enthusiastic hockey coach; to all who know him, the name brings an image of a true friend, gentleman and sportsman.

Doctor Laflamme is an energetic, vital sort of person with the happy faculty of making friends wherever he goes. By nature, he is reserved and quiet, but his sparkling humour and cheerful disposition are radiated in the merry twinkle of his steel-blue eyes. Hockey is, of course, his vital interest. He has a deep and lasting love for the game, by virtue of his long association with it, first as player, then later as coach and official. Hockey seems to personify the characteristics the Doctor most admires. The daring, dash, and speed, the quick-thinking under fire, the colour and uncertainty of the game are ideally suited to his temperament.

During the winter months, hockey occupies most of his time, with actual practice sessions, games and planning how to make his "ganging attack" work against West Toronto Nationals, a team fortified with two Laflamme-trained men who are used to his system. His spare moments are devoted to curling, a sport of which he is very fond. He has been described as a deft and formidable man "wi' Bessom an' Stane." During the summer months, his absorbing interest is his flower garden at his home in Woodstock, where his roses are the envy of all.

As a hockey coach, the main reason for his success is his thoroughness. He teaches the game with much the same method and the same insistence on fundamentals as the Algebra teacher does L.C.M. He always has a definite plan to follow. Each practice has its fundamental point to be stressed. Moreover, he knows when each player has mastered it. The secret of his success is individual attention. Apart from the occasional talk in the dressing room, all his work is done beside the rink. Quietly and unostentatiously, the player at fault is called over and his mistake is pointed out.

To the superficial observer who is inclined to judge the worth of a hockey coach by the distance his voice will carry,

and by the sarcasm of his suggestions, Doctor Laflamme would seem quite insignificant. His only outbursts include the occasional "Good Heavens, Man," when some over-anxious Buzzer, after taking a perfect pass in the goal mouth and drawing the opposing goalie out of position, proceeds to hit the clock far up on the end of the Arena. At other times, he is quiet.

I think it is safe to say that Doctor Laflamme is a graceful loser. The statement is pretty much of an assumption, for he has had so little experience in that line since he came to St. Michael's that it is very hard to say. However, if one may judge from his general attitude toward it all, I think that it is a safe statement. There certainly is no evidence that he or his teams believe that the game is everything. At most it is only a means to a much higher end. To see the players grouped around the Doctor at recess on the day of an important game, one might surmise that they were planning a long walk in the country or a paper chase in Queen's Park. He does not assume that hunted look of some coaches on the eve of a great battle, who radiate gloom a yard thick and bemoan the giddiness of Fate, the condition of the ice and the stupidity of the younger generation. If pressed for a prediction on the outcome, he will smile bafflingly and opine that it will be a good game and you better come down and see it.

Doctor Laflamme is most often thought of as the hockey coach, but indeed he is much more than that. He exerts a tremendous influence on the boys with whom he comes in contact. His is the vital, dynamic sort of personality that the boys admire. His constant and real interest in their problems, apart from hockey, has won their love and admiration. His word is law with the players, and they respect the maturity and sanity of his judgment. The boys do their best for him without any haranging, simply because they know he expects it of them. He is always fighting for his kids, and they do the same for him.

His success as a coach here at St. Michael's has been phenomenal. He has been with us but three years, and in that short time his teams have won the Memorial Cup, emblematic of the junior championship of the whole Dominion; the Junior O.H.A. "B" championship once, and last year his Buzzers reached the finals, only to be repulsed by the bril-

liant Barrie Colts. As this article is being ground out, his two teams are leading their respective groups here in the city, with prospects brilliant.

In his first year with us, his two teams met in the finals for the Ontario championship—an event without precedent in the history of the sport. His affections and interest were so divided that he would not take charge of either team in the game. During the contest, he was the most excited man in the Arena. He could not keep still for a minute, but wandered all over the place, applauding the success of first one team, and then the other. If one report is reliable, during the heat of the fray, he made a valiant, but futile, effort to reach the broadcasting gondola. He was the most relieved man in the place when the game was over and the brilliant "A" team was victorious. This same team swept through the Eastern play-offs without being pressed, and then went to Winnipeg to eliminate one of the greatest teams the West ever produced in very decisive fashion.

From that championship team, six of the players promptly signed professional contracts. The brilliant line of Metz, Kelly and Jackson was signed by the Toronto Maple Leafs. The line was re-united this year after two of them had spent part of last year in the minors, and has continued to show the brilliance and goal-getting ability that made it so formidable in amateur ranks. Reg. Hamilton, the hard-hitting defenceman, was also signed by the local club. At present, he is playing with Syracuse, but it is only a matter of a season or so till he will be brought up permanently to the senior loop. Bob Bauer was taken up by Boston and has continued his brainy, deft play-making with the Boston Cubs. Mickey Drouillard turned professional with Windsor. Most of the players on that same team and several of last and this year's squads are on the reserve lists of National Hockey League teams. It is surely safe to predict that if these boys develop in the next year or two with the same rapidity that they did under Doctor Laflamme's able tutelage, that it will not be long before they are snapped up by enterprising owners. The Laflamme-trained lad goes well in the Big Time for several reasons; chief of these is that he can play hockey; important, too, is his acquisition of the habits of team work, discipline and clean living.

The fine spirit of fellowship that the
(Continued on Page 93)



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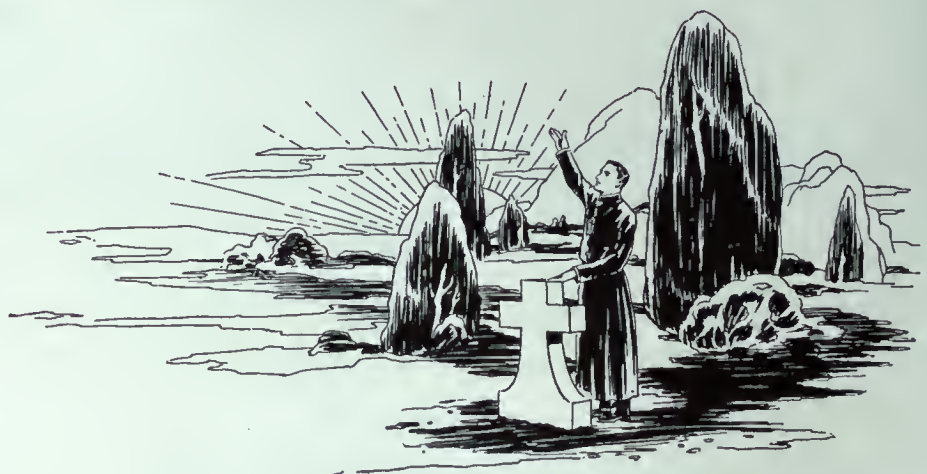
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The Church's Past: Its Value for You

By REV. B. N. FORNER, C.S.B.
Author of "The Story of the Church."

STORMS may lash the sea to fury and earthquakes shatter mountain peaks, yet these convulsions of nature cannot be accounted as history except in so far as they affect the lives of men. Such things were from the beginning and will be until the end because they are governed by the immutable laws of nature, but it is not so with the thoughts and actions of men. Man, who was created in the image of God with power to know and understand and choose, is forever seeking, striving, achieving. His mind is an almost inexhaustible source of ideas, hopes, desires, schemes, whereby he is forever hastening or impeding, altering or directing the course of his affairs. Yet, great as is the power of man to influence the course of events, we cannot ignore the fact of God's Divine Providence. Every real historian knows that far above and beyond man's poor effort, there abides an all-powerful Providence which rules this universe with infinite patience and certain knowledge. Man may play the minor role of the "here and now," of the isolated event or turn of affairs, but the great scheme of things lies in the hands of Divine Providence which never fails to justify what is right and to vilify what is evil; and if for the time being iniquity may seem to triumph, it is only that Providence may bring good from evil. History in its truest sense is the record of this interrelation between Divine Providence and human free will.

Religion and history have always been closely associated in the minds of men. Not only amongst primitive peoples, but in the higher civilizations of Egypt and Rome, the record of events was considered a function of the priesthood; and whether they recorded the cataclysms of nature, the ebb and tide of battle, or the rise and fall of monarchies, they saw in these things the external manifestation of the favour or wrath of the hidden Divinity. In this respect, there is little difference between the pagan Herodotus and the Christian Eusebius, although the latter enjoyed a larger and surer knowledge. Enlightened by revelation, it is possible for the Christian historian to trace the weaving finger of God through all the confusion and turmoil of the Testament of Promise and to see that the learning of the Greeks and the Empire of the Romans had their places in the Divine economy just as really as did the religious observances of the Jews. All that seems

simple and plain to us, yet it took all the genius and all the sanctity of an Augustine to do that theme justice. It will take another Augustine to tell the full story of Redemption.



Rev. B. N. Forner, C.S.B.
Class of '24

Not everything is the proper object of history, but only those things which are for our instruction and edification. History deals with the moral, social, political, and intellectual conditions of men, not out of mere curiosity, but to the end that the experiences of bygone generations, their achievements and failures, may guide and assist us in our own problems. Consequently, with a view to our own final end, no study is more appropriate or more necessary than the study of Church History. From the beginning the Church has been the special instrument of the workings of Divine Providence amongst men, and so it is of primary importance that the historian should know her constitution, her discipline, her doctrine; that he should know the significance of her external forms and be able to fathom the hidden impulses of grace; that he should be able to distinguish yet correlate her own divine nature and the human character of her children.

Undertaken in the proper spirit, the study of Church History has something for all of us. The Bishop will be humbled, yet inspired, in the presence of such men as the two great bishops of Milan,

St. Ambrose and St. Charles Borromeo. The priest, too, will beat his breast when he meditates upon the labours of St. Philip Neri or St. Vincent de Paul. The awful record of human weakness will multiply his sympathies, give him a more discriminating charity, inflame his zeal. The religious will find food for meditation in the rise and decline of religious orders. He will be made to understand as never before the place and the importance of penance and prayer, the contribution of the cloister to the spiritual energy of the Church. For the layman, the study of Church History will break the awful impact of scandal and console him in the inevitable misfortunes of life by showing him the panorama of all that has been holiest and noblest and best in the history of the human race. It will give him courage, for he will see the Church in all her grandeur, the builder of civilization, the uplifter of humanity, the champion of justice, the guardian of truth. Lastly, it will give him a finer love of home and country, a vision of ideals for which great men have lived and died.

Catholic Education

THE greatest blessing that a young man to-day can receive is a Catholic education. In these days of pagan philosophy when so much error is rampant in the fields of literature, art, science, politics, economics and morals it is important that Catholics have a thorough knowledge of every phase of their religion. Now, a knowledge of these Catholic — hence true — principles and how to apply them to modern conditions, can only be attained through a true education. Hardly any of the proponents of modern heresies really believe in their heresies; they are merely following the latest fad. Catholics, thinking and acting as Catholics, could accomplish immense good in steering many of these poor deluded men to the Truth. Of course, one cannot give what he has not got; hence the importance of getting a firm and sure knowledge of our holy faith and all that it implies.

Catholic education is designed to form the true and perfect Christian; to develop true character and habits of thought. It should produce a spiritual man who thinks, judges, and acts according to true

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Eric Gill

Reflections on His Personality and Work

By LEO CAMPBELL, 3T6.

ERIC GILL has interested me since I first made an acquaintance with his works. Much could be said about this versatile maker of things; but I think his early life is not as interesting as the later period when Eric Gill became a Catholic, because that period is of as much interest to us as it was of importance to the artist himself.

In 1913 came the turning point in Eric Gill's career when he entered the Catholic Church. For a man of Gill's type and power of mind this step was inevitable. He had left Anglicanism for Agnosticism, had tried to find a solution for social problems in Fabianism and finally had arrived at Catholicism. This step was of vast importance for Eric Gill's life and art because the Catholic Church has had a marked effect on his work and aestheticism. His preoccupation with Catholicism, its doctrines, traditions, and literature, is shown in his choice of subjects in sculpture; and none show better how he has assimilated the Catholic spirit than the austere beauty of his Stations of the Cross for Westminster Cathedral.

It would be extremely presumptuous of me to attempt to criticize the creative work of Gill in sculpture, wood-engraving and drawing, but I can enjoy myself more at my ease with his writings. Like many creative artists, Eric Gill is very versatile and not only wields a chisel and mallet with telling effect but writes with a vigorous pen. His published works deal usually with Art in its many aspects, for instance: "Beauty Looks After Itself," "An Essay on Clothes," "At Nonsense," "Sculpture," "An Essay on Typography," etc. His published written works, however, do not include more than a good dozen.

The "Essay on Clothes" is a good example of his vigorous style. He makes it his main point that clothes are not for convenience or decency but for dignity and adornment and he marshals his proofs and examples with vigour, frankness and a keen sense of humour in perceiving the ridiculous. He inveighs against the exaggerated difference between the clothes of men and women and he asks if it is fitting that King and street-arab should wear the same form of clothes—coat, waistcoat and trousers. The clergy and the judiciary alone have retained becoming robes which lend dignity and adornment to the wearer.

But his essay is more than a discourse

on sartorial rights and wrongs; like another Diogenes Teufelsdröckh he delivers a message in the guise of a disquisition on a philosophy of clothes. His two chief aversions seem to be Industrialism and Puritanism, on which he puts the onus of sharing the blame for most of the things that are wrong with our present-day world. He strongly, perhaps even violently, denounces industrial slavery where man is a wage-slave running a machine and not responsible for his own work. The artist in man is thereby destroyed and his nature is outraged because he can follow the bent of his nature and be an artist only in his spare time.

When Eric Gill sets out to explain his points he always defines his terms although his definitions do not always agree with the usual ones. He proceeds logically from point to point, but he tells rather than argues. Sometimes he flashes out with a statement that makes one feel ashamed of never having thought of it, because the way he puts it makes it appear so obvious. All in all, Gill is a very sound and a very interesting writer. Any of his books will bear careful reading; they are thought-provoking and refreshing because "Gill is a man who does his own thinking and knows how to use a pen."

Another Great Pontiff: Our Own Pius XI.

By THOMAS ODETTE, 5A

ALL through the centuries the popes have had great and varied problems to deal with. In the first years of the Church, the question was the relation of the Church with the pagan state of Rome. In the sixteenth century there was the vexatious problem of the Reformation, the sharp division between Catholic and Protestant. In the present era the Pope has to deal with a world that is turning from Christianity to paganism. Our present Holy Father, Pius XI, has shown himself wonderfully able to cope with the problems peculiar to his age. Perhaps we fail frequently to appreciate the true value of his work.

We have recently celebrated the seventh anniversary of the Lateran Pact. In this treaty, by which the Pope gained his temporal independence, we have seen his great ability, diplomacy and statesmanship, all of which were necessary to solve this grave problem which caused great concern to the Church for sixty years.

Pius XI has been widely known for his work in the mission field; in fact he is sometimes called the "Missionary Pope." He has shown a special interest in native clergy and has taken great pains to encourage native missionaries. As evidence of this, we see the Ethiopian Seminary in Vatican City itself. To-day we have Chinese Bishops as a result of his attempt to found a native hierarchy. He believes that people of the same race will have a special interest in

the problems of their race and that they will be more able to suggest remedies for their ills.

The Holy Father has, as the teaching head of the Church, laid down a well-balanced programme for Christian life in all its aspects by his four great encyclicals—"Christian Marriage," "Christian Education," "Labour" and "The Priesthood."

In the first of these encyclicals, the Holy Father ably refutes the arguments of those who are concerned with trying to change marriage from a sacrament to a mere state of sin. He bitterly attacks the principles of birth-control and sterilization and in no small measure convinces all fair-minded readers as to what is the only sane attitude towards the propagation of the race. Children are a natural result of Christian marriage and thus, in the second encyclical, the Pope concerns himself with Catholic education. In the present day when there is a scarcity of Christian education, this message is of vital interest to Catholics. The Pope not only states the need for primary Catholic education, but also the need for Christian principles in higher education, to-day almost devoid of religion.

Following the natural trend of life, the child attains maturity and must go out into the world and earn a living. Accordingly the Holy Father shows a keen knowledge of affairs in this me-

(Continued on page 129)

Dr. Jack Egan Donates Prep Hockey Trophy

Alumnus of '19 Gives Splendid Cup for Local Competition; Double Blue Takes It

WHEN the 1934-35 St. Michael's Prep team won the Dunc Munro Trophy for the third time, the cup became a permanent addition to the college collection. This necessitated the posting of a new trophy for Prep group competition and Dr. J. C. Egan, better known as Dr. Jack, came to the fore again as one of the loyal Old Boys by donating the Dennis Joseph Egan Memorial Trophy in memory of his father. In addition to the trophy, Dr. Egan was also the donor of a scholarship to the Columbus Boys' Club. This enables some poor but worthy boy, nominated by the director of the club, to receive the benefits of an education at the college.

Jack first registered at the college in 1914 and left to enter Dentistry in 1919. Meanwhile, in addition to his Matriculation, he acquired a few bumps and bruises and a world of wisdom in the art of keeping out of trouble, all of which, he admits, were for the improvement of one J. C. Those were the years during which the day scholars were beginning to make themselves felt in the daily round of college activities and Jack was one of the foremost in that movement. Although he was a day scholar, he soon became one of the best known fellows in the yard and took a prominent part in athletics. He played hockey with the Prep team until, as he says, they found a better goal-keeper. Nevertheless, he did have real ability, as is demonstrated by the fact that he afterwards played senior O.H.A. with the Argonauts.

On the baseball field he has left an enviable reputation. While still a lad in

the lower forms, he made a place for himself on the college team. But the college dropped baseball as a major sport and he went out with the Hillcrest team

able success in his chosen profession, for his large practice can only be attributed to real ability and conscientious service. A commissioned officer in the Queen's

Own Rifles and a member of the Knights of Columbus, he has consistently taken his part both as a good Catholic and a loyal citizen. Last, but not least, he has taken unto himself a wife and is the proud daddy of a promising son. His genial humour, glib tongue, and breezy air have won him a host of friends and acquaintances. Those who know him well, admire him for his readiness to serve any good cause. For years he has been a loyal member of St. Michael's College Alumni Association and has acted as club dentist for the college teams in both football and hockey. This little tribute is but a token of our appreciation and gratitude.

BUZZERS WIN.

St. Michael's busy Buzzers, Junior "B" O.H.A. contenders, gratified Dr. Egan and the rest of the Double Blue fans by downing Upper Canada College, 3-2 and 8-2, to win the Prep group title and assure St. Michael's possession of the beautiful new

trophy for the coming year. Nor did the Buzzers stop there. As we go to press they are sailing through the play-offs in true "Irish" fashion, having taken home-and-home-total-goal series from Bracebridge, 16-8, from Barrie 9-7, and from Kingston, 8-5. As this page is being printed they are engaged in the final play-off with Guelph. Regardless of the outcome Dr. Egan's new trophy rests snugly within the confines of St. Mike's—and that's something!



Dr. Jack Egan and the Dennis Joseph Egan Memorial Trophy.

with whom he played when they won the Ontario championship in 1918 and 1921. In 1924, 1925 and 1926 he played with Osler's famous International Champions. Although he was perhaps the best third baseman ever produced in the City of Toronto, he resisted the temptation of a pro career in order to continue his course in Dentistry from which he graduated in 1927.

Since that time he has attained not-

Fabula Crucis

(A Short Story)

By JOHN DOOLEY, 3T8

IT was on his twelfth birthday that his mother gave him the crucifix. She called him to her and though she was smiling and happy, there was something that told him that this was a really serious moment. He felt the light, warm touch of her hands as she fastened the little chain around his neck and then he felt the cool pressure of the metal against his skin. The crucifix itself was of gold and was a masterpiece of craftsmanship. Its beauty was such that it impressed itself even upon his young and untrained mind. It was simple, yet delicately wrought. The corpus was eloquently expressive of the suffering and agony of the Passion. Every lineament of that anguished face silently etched with the suffering of the world—still it remained noble and triumphant.

The sheer, exquisite beauty of it caught and held him in its grasp and his mother's voice seemed far away as she told him the story that the cross bore with it. He knew, of course, the story of how the Word made Flesh had died. But she told him the story of how a man in a far-off country, hundreds of years later, had become so imbued with love for Him that he had spent many hours—many days—patiently striving to give expression to his love in this beautiful manner, and how now that expression of one man's love of God had come to him across many lands and many seas.

When she had finished, he looked down at the crucifix as it hung from its slender chain and he was curious once more of its beauty. Gee, it was nice—and Mom had had his initials put on the back—"T.R.M." He was conscious, too, of a feeling as of mingled exaltation and content that it should belong to him. He felt secure in its possession—it was something that set him above all others. Then he became aware that his mother was once more speaking to him.

"I took it to Father O'Flaherty," she was saying, "and he blessed it for the grace of a happy death. Wear it always, Tommy—don't ever be without it—and you'll never die without God being near you."

He grinned inwardly with the confidence of the young. Death . . . death was so far off. . . .

* * *

Snow drifted sluggishly down from utter blackness to be revealed in the cone of illumination cast by the street light on the wind-swept corner. Revealed also in the light was the huddled figure of an old



man who crouched closer to the scant protection of the lamp post as the wind blew the wet snow into his face—it seemed to take delight in bringing a numbing chill to his already half-frozen and inadequately clothed flesh. He was oblivious to the splatter of slush that the passing traffic threw up against his ankles. He was engrossed in thought—like a man faced with the choice of two difficult courses, struggling to decide between right and wrong. But to the hurrying passersby, spurred on by the snow and wind and the thought of warmth and comfort, he was merely an old man—a piece of life's flotsam cast up like so many others in this great city—a bum. Few, if any, of those passersby noticed him as he became erect, and, as if he had just made a momentous decision, pulled his shabby overcoat more tightly around his thin frame, and stepped from the curb into the wetness of the slushy pavement. His eyes were bright, as if with fever, beneath the brim of his shapeless and sodden hat . . . he moved across the street toward the light that shone from the window of a small, dingy shop. . . .

* * *

Patrolman Tim O'Reilly went off duty at midnight and at twelve-thirty, sure, it was glad he was to be toasting his shins in front of his own kitchen stove and to be eating the lunch that his wife had set be-

fore him. Mrs. O'Reilly always waited up for her Tim—sure he'd wreck her spotless kitchen if he tried to get his own lunch when he came in. Then, too, she had a more ulterior motive—Tim always had some bit of gossip to relate and what woman could wait till morning to hear it? But to-night Tim was telling a story that was a bit different than usual. And as he interrupted himself for a moment to finish up the last morsel of his repast, he shook his head mournfully in recollection. He looked up at his wife and continued.

"Then I saw this old guy who'd been standing on the corner," he said. "He stepped off the curb and started across the street. I guess he must have been going to old Levi's pawnshop. He never looked up once—just kept on walking. And he walked right in front of the car that hit him." Tim paused for a moment, and his wife gave a sympathetic murmur.

"I got over there as fast as I could," he continued. "Poor fellow, he just lay there, in all the slush and ice; he was just about gone then. Funny though, he held out the crucifix like fury—that must have been what he was going to pawn—it had his initials, 'T.R.M.', on the back of it. When I saw that, I knew he must have been a Catholic; so I told somebody to get a priest while I tried to do what I could. Well, the priest got there in time—just before the old man died. At least, even though he was a bum, he died a happy death."

Mrs. O'Reilly gazed with tender sympathy on her husband and nodded understandingly as he ended his story. Inwardly she reflected, with the pseudo-confidence of those who feel themselves growing older. Death . . . oh, but for them, death was so far off. . . .

WANTED—THURIBLE ENTHUSIASTS

"The Thurible" can become a worth while institution at St. Michael's only if it has the active and spirited backing of the alumni and students. So far as an alumni circulation goes, we are starting "from scratch" this year, so probably the greatest help that the "Old Boys" can give us is to spread the news about the new review and gain new subscribers for it. Alumni are also requested to send in interesting news items about themselves and their classmates. Start writing now for next year.

The Old World as I Saw It

By PETER SWAN, 3T7

A new and auspicious field for Catholic Action was inaugurated in August of last year when the T.S.S. *Tuscania* sailed from the British Isles on the first all-Catholic pleasure cruise. Aboard the 17,000-ton vessel headed for the Mediterranean Sea where 700 Catholics, including three bishops and 100 priests. For three weeks these fortunate people, of whom the writer was one, lived in a completely



The Rock of Gibraltar

Catholic world, enjoying all the pleasures of a leisurely sea voyage in an atmosphere free from the restless secularism with which they were commonly in contact.

This Catholic spirit rendered even the ordinary shipboard activities richer and more enjoyable. The abundance of priests assured every passenger of an opportunity to hear daily Mass at one of the score of altars scattered throughout the ship. The well-planned daily routine afforded constant entertainment—deck tennis, shuffleboard, horse races, outdoor swimming, sun-bathing on the promenade deck, concerts and dances in the evening. My own pet delight, particularly in the lazy hours after luncheon, was to lie in a comfortable deck chair contemplating the distant shore-lines just visible across the water—mysterious Africa, gay Italy and Spain.

We had four days in which to adapt ourselves to ocean life before making the first port. This was Gibraltar, where we caught our first view of the Mediterranean, incredibly blue in contrast to the dull green Atlantic. Here also we had a glimpse of the Graf Zeppelin on its way to South America. An afternoon drive around the famous Rock showed us clearly that Gibraltar is above all a military location; its innumerable fortifications range from a ruined Moorish castle to modern British artillery.

A day's cruise from Gibraltar along the red coast of Spain brought us to the

industrious city of Barcelona, present-day Spain's commercial metropolis. Here we saw the Church of the Holy Family, with architecture of every known type and steeples resembling corn cobs. At the magnificent Barcelona Cathedral we saw the figurehead of the crucified Christ which was mounted to the flagship of Don Juan of Austria at his victory over the Turks in the sixteenth century; the head is in an unusual position—it is supposed to have ducked to avoid a Turkish cannon ball. High in the hills fifty miles from town we visited the Monastery of Montserrat, where the school choir sang Benediction for us in the lavishly decorated chapel containing the black Madonna. At the end of the service the organ played "God Save the King," which was applauded by all except the Irish.

We were so captivated by Barcelona's varied charms—her broad streets and modern buildings, her houses and churches, her spacious parks and squares—that we would willingly have remained several days, had not eagerness to see Italy spurred us forward. We sailed eastward past the colourful Balearics to the high points of our entire journey: the visit to Rome and our audience with the Holy Father.

I could never describe adequately the thrill felt by this group of twentieth-century pilgrims upon entering the mother church of all Christendom—St. Peter's; less still our feelings as we waited in the audience chamber at Castel Gandolfo, the papal summer residence in the beautiful Alban hills. Suffice it to say that at the Holy Father's entrance we lost



St. Peter's, Rome.

consciousness of all the other dignitaries in the room, and listened spellbound to his vigorous address, spoken partly in English and partly in Italian. So commanding was the Pope's presence, so amazingly powerful his speech and manner, that we involuntarily broke into a

rousing cheer at the conclusion of his talk.

The next day found me with five other members of the cruise in the ruined city of Pompeii, walking along streets which look today exactly as they looked twenty centuries ago, when wealthy Romans thronged them on festival holidays. We visited the well-known *Cave Canem* house, written of in Lord Bulwer-Lytton's book, "The Last Days of Pompeii." In some of the buildings we saw statues of actual Pompeians, made by filling with plaster the natural "casts" created when the lava flow covered the victims already suffocated by gases. All the day I remained under Pompeii's spell, picturing to myself the ancient Roman Empire in the days of its Caesars. But when our ship left the dock at Naples, I was carried suddenly back to modern Rome as I watched another ship leaving a nearby dock at the same moment, loaded with young Italian soldiers bound for Ethiopia.



Historic Pompeii

Our next port was Valetta, chief city of the island of Malta, which is famous in Catholic history as the scene of St. Paul's shipwreck. A crowd of little boys came out to the ship as we entered the harbour, and dived for the coins we threw to them. In order to reach the principal part of Valetta we rode up from the harbour on a 100-foot lift. The city's main street, although straight as a die for more than a mile, is only ten feet wide. In the cathedral of Citta Vecchia, the oldest town on the island, we saw two tiny pieces of silver which are traditionally two of the thirty paid by the Jews to Judas Iscariot. Here also a picture of the Madonna and Child was unveiled especially for us. At the little town of Musta we visited a church with the third largest dome in the world, decorated by a Maltese who became wealthy as a bootlegger in America. On the drive from this town to Valetta we passed the many land-

(Continued on page 127)

Song of the Leaves

OUR veins throb wildly, madly with delight
 Our every fibre cries aloud for joy
 As piercing, clear, intense, as meteor light
 That, flaming, would deep ebon shades destroy.

Meanwhile we breathe sweet spice anticipation's fire
 And quaff with purple lips the wine men call desire.

.....

Now up along these wooded slopes, look ye
 The boisterous, swirling, autumn winds appear
 In dance tumult'ous, passionate and free
 And lilting cry—"The Sacred Dawn is near."

Sisters, triumphant shout your hymeneal song;
 Bring forth your beauteous gowns in multi-coloured throng.

.....

O listen to the message of the winds.
 "Come faithful servitors of Him, the Source
 And Breath of all created things. He binds
 Back all again in slow, revolving course."

"Come lamps of love, into beatitude return
 And let your oil, before the throne, undying burn."

.....

Farewell ye branches, parents of our life
 Forever from your clasping arms we spring
 And out from glooms of panging, anxious strife
 Our hearts, into a fuller day, we fling.

Then lightly float we down in happy, quiet mirth
 To wait His mighty coming—serene in sweet, sweet Earth.

Thomas Hoy, 3T7.



1936

"In the minds
of some there
was a great
dream of the
future—"

"To them to-
day has come
the only success
in this life
worth while,—

The turning
into reality
of a magnifi-
cent dream
purely for the
glory of God."

—Charles P.
McTague,
Class of '16
(See
page 17)



1855

The Old St. Michael's

A Survey of What Has Gone Before

By AN OLD BOY

THE buildings that have for the last thirty-five years been known as St. Michael's College are too familiar to the last generation of students and to the Catholic people of Toronto to require much description. That long central span, clad in ivy, wrought with simplicity in old collegiate-English style, and flanked on the one side by the high school wing and on the other by St. Basil's Church, holds in many a heart a place that newer and greater structures will never usurp. The "greater St. Michael's" will have long since become a reality before the "old St. Michael's" will have ceased to be a memory.

The genesis of the present college building is a long and complicated story closely interwoven with the history of the Basilian Fathers in Canada; and an account of the one must necessarily be accompanied by some slight sketch of the other.

On September 21st, 1850, Father Moloney, C.S.B., arrived in Toronto in the suite of Bishop de Charbonnel. He was the first Basilian to set foot on Canadian soil. The Bishop, Right Reverend Armand Francis Marie, Comte de Charbonnel, successor to the renowned and venerated Bishop Power, had once been a student in the Basilian College at Annonay in the Department of Ardeche in southwestern France. It was he who arranged to have his former teachers establish a college in the new missionary diocese to which he had just been appointed.



St. Michael's Palace was also St. Michael's College in 1855.

So it was that in August, 1852, four Basilians, Fr. Soulerin, Fr. Malbos, Mr. Flannery and Mr. Vincent joined Fr. Moloney in Toronto and prepared to undertake the task of introducing Catholic higher education into that city. A month later, September 15th, St. Mary's Lesser Seminary was opened, with Fr. Soulerin superior. It was a red brick building situated on the lot now known as 67 Queen St. E.,

directly opposite Metropolitan Church. In this crude, inadequate, rented structure the Basilians of the new world conducted their first classes. There were about thirty students in attendance, three of whom, Martin O'Dea, John Gibney and Denis O'Connor, were boarders. Such were the humble beginnings of what was to become a renowned and noble enterprise.

For six months classes were held in the Queen Street building. The authorities discovered, however, that educational work could not possibly be self-sustaining, particularly if rent was to be a regular factor. In March, then, of the year 1853 St. Mary's Lesser Seminary was moved to a wing of the old cathedral palace; and it thus came to be known as St. Michael's College. It is both significant and appropriate that the Catholic college of Toronto should have the same holy patron and celebrate the same special festivals as the diocese for which it was established.

The quarters in the cathedral palace were not extensive. Seventy pupils could be accommodated, but no more. The arrangement was satisfactory for two years, but then, in order to cope with increasing registration, something on a larger scale had to be attempted.

Through the generosity of Hon. Captain John Elmsley a height of land extending



St. Michael's College after the additions of 1865 and 1873. St. Basil's Church (with tower) was not completed until 1886.



The College as it never was. This is what the architect intended when the High School wing was built in 1902.

from what is now Queen's Park almost over to Yonge St. and called "Clover Hill" was procured for a large new college. The laying of the corner-stone took place on September 15, 1855; and the students of the palace school walked away out into what was then the country and the bush to be present at the memorable ceremony. The corner-stone was placed in the eastern wall of St. Basil's Church under the southerly one of the two buttresses still standing. A year later, Sunday, September 14, 1856, St. Basil's Church was opened. And on the following day classes began in the new college building.

Two rather interesting documents dealing with these events are extant. The first is the architect's description of the proposed buildings; the other is a page of notes entered into a personal diary by one who was present when the new quarters were occupied for the first time.

The buildings erected in 1855-6 were designed by William Hay, an eminent architect who settled in Toronto about the middle of the last century. His great work was the restoration of St. Giles' Cathedral, Edinburgh, (1872-1883), where a tablet in the vestibule pays tribute to his labours. His chief buildings in Toronto, in addition to St. Michael's College and St. Basil's Church, are the House of Providence, Gould St. Presbyterian Church, Yorkville town hall (now Queen Rangers' Armouries on Yonge St.) St. Mary's School, the old Toronto General Hospital, and the school and parsonage in Trinity Square. The following is an excerpt from his description of the college buildings and St. Basil's Church.

"North of Grosvenor Street we reach Clover Hill Road (now St. Joseph St.)

leading to St. Basil's Church and College of St. Michael. The site of this building is 125 feet above the level of the Lake, and is one of the most delightful sites in the neighborhood. The whole group of St. Michael's College, when completed, is calculated to accommodate 200 pupils. The principal wing, now built, is 90 feet in length, and 40 in breadth, and the height is 48 feet; at the west end of which is a Church, 100 feet in length, by 50 in breadth. The buildings are arranged in the form of a quadrangle, after the manner of the ancient English colleges. The Church occupies one side of the square, and consists of nave and aisles, with extended chancel and side chapels. The style of the sacred edifice is severe first pointed, or that which prevailed in Eng-

land about the middle of the thirteenth century. The roof is of open timber construction of bold design, forming an imposing feature in the internal aspect of the Church. The tower is situated at a corner of the nave; and crowned by a light, graceful spire, opens, at its base, a communication between the Church and the low cloister. This cloister forms part of a continuous ambulatory round the entire quadrangle. The Collegiate buildings are grouped together on the remaining sides of the square with regard to convenience and propriety of arrangement.

"The irregular boundary lines of the ground have afforded the Architect an opportunity of giving a very pleasing and picturesque constructive effect to the grouping of the more open part of the quadrangle. The ground, rising considerably above the level of the street, renders a flight of steps necessary, which is here protected by an elegant Gatehouse, ornamented with niches for statuary, and surmounted by a pinnacle and Cross. There also appears, rising over the low cloister, the ancient quadrangle Cross in the middle of the square, which in ancient days of faith, frequently formed the rich sculptured canopy of a sacred fountain, and will, in this case, probably be connected with a well in the centre of the Court."

The building thus described, was begun in 1855, but never completed in accordance with these first plans. Only the central wing retains a real resemblance to the original sketch, even though it was built without the proposed cloister walk.

The other document to which reference has been made is a page of notes torn from the diary or scrap-book of an unidentified witness of the events described.



The Elm.—The sturdy old landmark that has sheltered St. Michael's lads at play for more than eighty years (1855-1936).

"Classes opened in St. Michael's College September 15, 1856. St. Basil's Church opened Sept. 14, 1856. (Moloney pastor). Already 60 boarders (10 others have reserved places). St. Basil's Church blessed Nov. 16, 1856, by Bishop Pinnese-neault of London. He pontificated at High Mass and blessed Church. Flannery preached and made the Irish tears flow. (Bishop (1st) of Hamilton present). Latter officiated at Vespers and preached."

The years from 1856 to 1865 were years of struggle and hardships, but years too, of hope and steady progress. Little incidents like the following, requiring only a line or two in the records, reveal more than volumes the problems with which those in charge of the College were confronted. 1857—"Father Northgraves, a student of 1856, is hired as a teacher for \$80 a year. He remained until 1860." 1857—"Father Malbos goes from St. Michael's to found a college at Sandwich. Project abandoned during the following year." 1860—"During the stress of the 60's the Basilians are greatly heartened by the loyal support of graduate friends, conspicuous among whom are five priests, Richard A. O'Connor, William D. Harris, John J. Shea, Andrew Finan, and John Gribbon." A small staff, inability to offer great inducements to professors, a holy zeal that would not permit a neighboring bishop's plea of distress to go unheeded, all these things and many more combine to make the ultimate triumph one to which succeeding generations may point with pride, but with a pride not untinted with the humility that so becomes the children of the great.

In 1865 came the first of many additions to the college building. The original structure, which ran from St. Basil's Church to the second doorway to the east (now a library-room beneath the eastern oriel) was extended forty-eight feet farther eastward. It was built, of course, in a style similar in every respect to the original wing. Six years later a further



The College campus in the days before Bay Street extended through to Bloor.

addition, henceforth known as the east wing, was made. This wing extended from what is now the high school principal's office to the handball alleys, and contained the old study hall, the present "Irish Flat," and a large hall on the third storey, which has been used successively as a dormitory and an auditorium. It was 1873 before this extension was completed. It too retained the general style of the earlier buildings.

Indeed, the first definite change in architectural design came, not in the college proper, but in St. Basil's Church. In 1877 the present sanctuary was built; and in 1886 the church was extended southwards and the tower erected. St. Basil's took on a more florid Gothic appearance which in pictures of that time contrasts noticeably with the plainer, more severe lines of the college.

Apart from alterations in the Church, the tessellated sanctuary floor laid in 1884, the installation of stained glass windows in 1878, of the present pews in 1887, and of the big bell in 1895, no further building was attempted until 1902, when the high school wing was erected.

When this last addition was designed, the original plans of Wm. Hay were utterly disregarded. Its purpose was mainly utilitarian. Classrooms, study halls, a commercial room and a laboratory were needed, and the building was erected to meet these needs. The architectural style of the older portions of the college, calling for narrow rooms and long corridors, was replaced by a more modern arrangement permitting large classrooms opening off a short square corridor. These interior changes necessitated exterior ones too, and the medley of constructive design now so familiar to staff, students and friends was the result. This much can be said for the addition of 1902. The architect did not intend that the building should remain in its present form. He planned extensive alterations to the old buildings, which, if they had been carried out, would have rendered it similar in design to the high school wing. In the years immediately following this last addition, the picture commonly used in calendars and advertisements was an architect's drawing of the college as it never was.

After 1902 no further building was attempted until the new college on Queen's Park was begun last summer. In the intervening years the only distinctive development was the opening of a number of large houses for use as student residences, lecture rooms, and a library. The first of these houses was opened in 1919 at 25 Queen's Park and Father McCorkell was placed in charge. In the following year Elmsley House was purchased. Since then several houses on Queen's Park and Elmsley Place have been utilized for graduate and undergraduate work.

The most revolutionary change in the last two decades was the transformation



The Old St. Michael's as it is to-day.

(Continued on page 125)

The Superiors of St. Michael's

An Interesting Study of the Men Who Have Shaped Her Destiny

WHAT has been said in another article regarding the erection of the college buildings represents only one aspect of their history. The superiors of St. Michael's, under whose guidance the institution came into being and developed to its present state deserve specific mention. After all, to state baldly that an addition was made to the college in 1865 or 1871, and not to mention the men who planned and saved, who worried and prayed, who ventured and succeeded, is to omit half the story, and the living half at that.

Father Jean-Marie Soulerin was the first superior of St. Michael's College. He was appointed to the office in 1852 before the college was opened, and he held it continuously until May, 1855, when he was appointed Superior-General of his Congregation. Father Soulerin was born near Largentière in the south of France in 1807. He received his education among the Basilian Fathers, and later joined their society. In 1828 he was appointed professor of Philosophy in the Seminary of Grenoble. He was then successively professor of rhetoric in the college of Feysin, Isère, and director of studies in the college of Annonay. In 1852 he came to Toronto, where he remained until 1865, when his new appointment necessitated his return to France.

Father Soulerin's work at St. Michael's was of the pioneer kind. He guided the college through those trying years in which it was located first of all on Queen St., then in the Cathedral Palace, and finally on Clover Hill. He arranged the first time-table; made the first local appointments; and determined to what extent the rules and regulations governing students in France would have to be altered to suit the conditions of Upper Canada. It is interesting to note that he had visions of affiliation with the University of Toronto, as the following excerpt from a letter of his to the Superior-General would indicate. The letter is dated July 5, 1855. "Nous avons aussi demandé d'être affiliés à l'Université de Toronto, qui est si réellement dotée. Si les conditions qu'on mettra à l'affiliation nous conviennent nous serons mis pour les secours du gouvernement sur le même pied que les collèges protestants. C'est ce que nous demandons dans notre pétition." When this was written, the college buildings had not been started.

That Father Soulerin was chosen by his superiors to open a new house on a new continent, that he successfully com-

pleted the task assigned to him, afford ample evidence of his administrative ability. Were these lacking, there would still be the fact that Bishop de Charbonnel



*Very Rev. Jean-Marie Soulerin, C.S.B.,
First Superior of St. Michael's,
1853 - 1865*

*(Born June 7, 1807—Ordained Dec.
20, 1834)*

appointed him Vicar-General of the diocese; and during two absences in Rome, in 1856 and 1857, made him administrator. Moreover, he enjoyed the love and respect of his friends and fellow priests, one of whom has written the following tribute: "His extensive learning, his deep humility and simple piety won for him the esteem and confidence of his equals, the love and respect of his confreres and students."

After leaving St. Michael's, Father Soulerin governed his Congregation for fourteen years, and died in November, 1879.

Father Charles Vincent was Father Soulerin's successor. He was superior from 1865 to 1886. These were years of remarkable growth. The enrolment increased steadily. A building program was launched. And, more important than either of these, the affiliation of St. Michael's with the University of Toronto became, in 1881, a reality. It is for this perhaps, more than anything else, that Father Vincent will be remembered by later generations. He, with Father Teehy,

Dr. J. J. Cassidy and Dr. D. A. O'Sullivan, represented St. Michael's on a joint committee which presented the cause of affiliation to the University senate, and succeeded in winning the unanimous consent of its members. This, of course, was only a prologue to the present system of federation. By affiliation, St. Michael's became connected with the University of Toronto on a basis similar to that of several Catholic colleges in England and Ireland with the London University. As an affiliated college, St. Michael's was in an inferior position with relation to the provincial university, retaining certain important privileges, notably the right to teach university subjects, and to set its own examinations in history and philosophy. In Father Vincent's time the advantages of this new arrangement were not fully realized, and it was several years before affiliation developed into the carefully organized system of federation we know to-day. However, the first important step had been taken and the road was cleared for future enterprise.

Father Vincent, like his predecessor, was of French origin. He was born in Vallons in the Department of Ardèche, June 30th, 1828. He studied first at Aubinas, and later at Annonay, where he joined the Congregation of St. Basil. While still a young man in minor orders, he came to America with the first Basilians. He was ordained on May 22, 1853, in the chapel of Loretto Convent on Simcoe St. He held the office of Vicar-General under Archbishop Lynch, and was a prominent and active member of local councils and synods. He served as Provincial of the Basilians in Canada from 1865 to 1890, and was also for fifteen years pastor of St. Basil's Church. He died at St. Michael's on the first of November, 1890, and was buried three days later on the feast of his patron, St. Charles Borromeo.

The next superior of St. Michael's College was Father Daniel Cushing. He held office on two occasions, 1886 to 1889 and 1904 to 1906. Father Cushing was born near Guelph, Ontario, in 1850. He came to St. Michael's in 1864. After a college course at Annonay and Assumption, he entered the Basilian Novitiate. He was ordained by Bishop Walsh in 1877. Besides his two terms as superior of St. Michael's, he was for many years superior of Assumption College, Sandwich, and was Canadian Provincial for a brief period.

Father Cushing was a stern, yet

lovable man, a capable administrator, and a fine director of boys and men. While superior of St. Michael's, he kept close to the traditions of his predecessors, cherishing the organization they established, and expending all his efforts preserving and developing the customs and discipline of the college.

From 1889 to 1904, Father John Read Teefy was superior of the college. Father Teefy was a graduate of the University of Toronto, an eloquent orator and



*Rev. Robert McBrady, C.S.B.
Superior 1912-1915.
Class of '68*

a contributor to Catholic periodicals. He was the founder and first editor of *The Register*, which has become the official Catholic newspaper of the archdiocese of Toronto.

In the days of Father Vincent, Father Teefy had been a zealous worker in the cause of affiliation. Sir William Mulock, in an address given on the occasion of the seventy-fifth anniversary of St. Michael's College, related how Father Teefy twice addressed the University senate, before and after the important decision was made. In the first, he outlined the arguments in favour of the scheme. In the second, he expressed in touching terms his appreciation of the decision. Sir William, who heard these memorable addresses, could recall them vividly many years afterwards. Father Teefy had the pleasure of seeing his fondest hopes realized, when in 1906, the University Federation Act was passed, though he was no longer president of the college. By this Act, St. Michael's became a constituent college of the University of Toronto, on a basis of equality with the other federated arts colleges.

From 1906 to 1910, the superior was Father Nicholas Roche. Born in Ireland, raised near Toronto (Yorkville P.O.), educated at St. Michael's College, he filled many important offices during the course of his holy and busy life. Father Roche was Superior of St. Thomas College in Texas before his term at St. Michael's; and in 1910, when he left St. Michael's,

it was to open the new St. Thomas College in Chatham, N.B. He was also, between 1913 and 1916, Canadian Provincial; and upon his retirement from this office in 1916, he became Master of Novices. Many students of a decade or so ago will have vivid memories of his retreats, and his inspiring weekly conferences in the college chapel.

In 1910, Father F. G. Powell was appointed successor to Father Roche. His term as Superior was a short one; and he is much better known to students of the college as Assistant-Superior, an office he held from 1915 to 1920.

In 1912, Father Robert McBrady became Superior of St. Michael's, and held office until 1915. He was born at Pickering, January 24, 1848. He studied in the Whitby Grammar School, at St. Michael's at Annonay and Feysin, where he made his novitiate. Father McBrady for many years was Superior of Assumption College. He will long be remembered as a brilliant scholar in classics and modern languages, as a gifted preacher, and as a master whose love of the classroom was evidenced by every phase of his life. When the time for his retirement came, it was this last love with which he found it most difficult to part.

Father McBrady was succeeded in 1915 by Father Henry Carr, who remained Superior until the summer of 1925. Father Carr's contributions to the development of the college antedate his appointment as Superior. It was he, more than anyone else, who in those years following federation, introduced the necessary changes in the curriculum of studies. It was he, too, who encouraged students to go on for university degrees, and as



*Very Rev. Henry Carr, C.S.B., LL.D.
Superior, 1915-1925
Class of '98*

Registrar ironed out the innumerable difficulties that accompanied so penetrating a change. As superior, Father Carr inaugurated the policy of bringing outstanding scholars to St. Michael's. Chief among these were Sir Bertram C. A. Windle, Monsignor Noel, and Professor Maurice DeWulf. In addition, he gathered together

a number of important philosophical works which formed the nucleus of the present magnificent mediaeval library. Father Carr is himself a scholar of considerable repute, and as a teacher, he is unexcelled. It is not surprising, then, that in virtue of his labours in the classroom and his contribution to the development of St. Michael's, the University of Toronto, in a convocation of 1922, conferred upon him the degree of Doctor of Laws. At present, Father Carr is Superior-General of the Congregation of St. Basil.



*Rev. H. S. Bellisle, C.S.B., M.A.
Superior, 1931-1934
Class of '11*

There have been only two superiors since 1925, and both are well known to the majority of the students of to-day. Father Edmund J. McCorkell was Superior from 1925 to 1931, Father Henry S. Bellisle from 1931 to 1934. Father McCorkell returned to office in 1934, and is the present superior. In general these men have carried on the work of Father Carr, each in his distinctive manner.

Father McCorkell was for several years Registrar of the college, and did much to cement relationships between St. Michael's and the University. This was most evident when, as Superior during the Seventy-fifth Anniversary celebrations in 1927, he heard the glowing tributes of Sir William Mulock, Sir Robert Falconer, Canon Cody, Warden Bickersteth, and Hon. Howard Ferguson, Minister of Education, to the continued solidarity of that relationship. This Seventy-fifth Anniversary was one of the major events of Father McCorkell's first term. It was his duty to welcome the dignitaries of Church and State, and the representatives of the great institutions of learning who attended the celebration. The success with which he accomplished his task redounds to his glory and to the glory of St. Michael's.

Shortly after assuming office, Father McCorkell welcomed two great scholars to Toronto, Dr. Etienne Gilson and Dr. Gerald B. Phelan. It was these three, together with Father Carr and Father Bel-

lisle, who were responsible for the founding of the Institute of Mediaeval Studies in 1929. With this event a new era began in the academic history of the college.

When Father Bellisle took office in 1931, he became immediately a zealous patron of the newly-formed Institute, and did much to place it on a firm foundation. In 1933 he was instrumental in bringing still another great scholar to Toronto, Professor Jacques Maritain. This was an event of nation-wide importance and the repercussions were felt in Chicago and New York, where Professor Maritain was a guest-lecturer. In addition to the school of graduate studies, Father Bellisle was also keenly interested in the Arts and High School departments. He it was who introduced the Western course to accommodate American students, and who altered the High School curriculum so that religious topics might be given a more prominent place in the matriculation system than formerly.

With the return of Father McCorkell in 1934, the latest development in the history of the college took place. A building program was announced early in 1935, and during the summer the work of excavation and foundation was begun.

Such, in general outline, is the story of the Superiors of St. Michael's College from the time of its foundation to the present day. Theirs is a noble line. Priests, scholars, administrators, they have served Creator and creatures in worthy fashion. Their memorial stands to-day, not in hammered bronze or chiselled marble, but in that intangible, spiritual force that lives beneath the stones and mortar and is the real St. Michael's College.

Congratulations, Mr. Seitz!

Friend of St. Michael's Passes 74th Birthday

A MIDST a flood of good wishes and congratulations from countless friends throughout the Dominion, Mr. J. J. Seitz, President of Underwood Elliott Fisher Limited, and Underwood Elliott Fisher Mfg. Company, Limited, and one



Mr. J. J. Seitz,
President
Underwood Elliott Fisher Limited

of Canada's better known business personages, has just passed another milestone in a career marked by consistent success and high achievement.

Born in Bruce County, Ontario, Mr. Seitz obtained his first job in Hamilton as a telegraph operator. In such capacity he found it advisable to use a typewriter. Convinced that Canada had need for typewriting machines, he resigned his job and journeyed to New York, where he obtained the Canadian selling rights for the Underwood Typewriter.

With headquarters at Toronto, Mr. Seitz formed Creelman Bros. Typewriter Company, which name was subsequently changed to United Typewriter Company. This happened in the "Gay Nineties." To-day this company now known as Underwood Elliott Fisher Limited operates 21 branches, from Vancouver to Halifax, and two complete manufacturing plants which make, sell and service over 70% of the typewriters used in Canada.

Peerless Carbon & Ribbon Co. Limited, another company and industry founded by Mr. Seitz, has continued to flourish under his guidance. A. D. Gorrie & Company, Limited, Toronto, Canada's largest Automobile dealers, is still another business enterprise which he actively directs. Mr. Seitz is also Vice-President of the Capital Trust Corporation, Ottawa.

Incidentally, one of his three sons, carrying on the proud tradition of accomplishment, is Ernest Seitz, the eminent Canadian pianist who, strangely enough celebrates his birthday only every four

(Continued on page 132)

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The New St. Michael's

By GEORGE R. KOERNER, 3T7.

OUT along Queen's Park, there is in the process of construction a building which has been the centre of attraction for many persons during the past year, especially for the faculty, the students, the alumni, and all friends of St. Michael's. It is the New St. Michael's and it is only proper that we devote a special feature to this edifice, so long envisioned by the Basilian Fathers and the Catholics of Toronto. The building now nearing completion will accommodate the greatly increasing number of students now pursuing their higher education at St. Michael's College. This, however, is but the beginning of an extensive system of buildings which will one day house the student body.

This building, which is strictly for the use of the college students, is being built along Queen's Park on land leased to the college by the University, indefinitely at a nominal rental. The college has the privilege of purchasing the property at any time it may be deemed necessary to do so. This property might almost be termed a gift to the college from the University: it is an indication of the amicable relations existing between both institutions, and of the high esteem in which the University authorities hold this college as a member of the federation which comprises the University of Toronto.

The building itself is shaped somewhat like the letter U: wings at either end of the central section forming the sides of the letter. The north wing houses the library of the Institute of Mediæval Studies; the south wing contains the lecture rooms; and



A rear view of the new building as it appeared on January 14, 1936.

the centre section is given to residences, the doors of which open in the east side on to what will ultimately be the quadrangle. Through the middle of the central section leads an archway or slype from east to west, which gives access from the Queen's Park side to the quadrangle. Above this slype, high over the centre of the building, is a flèche or steeple, surmounted by the Cross.

The exterior is of Indiana limestone, a rough surface varying in color. This is unique among the University buildings. The centre slype is surfaced with Alabama marble, donated by the Geo. Fuller Co. The decorations on this consist of the coats-of-arms of the University, St. Michael's, Loretto, and St. Joseph's.

Apart from the main building, and situated near the Victoria College property

line, is the central heating plant, now in the process of construction. Located near the crest of the hill which rises from Elmsley Place, it will provide adequate heating facility not only for the present building but also those planned for the future, including the dining-hall, administration building and staff residence, besides further additions to the student residences.

As has been previously stated, the present building houses, the library of the Institute of Mediæval Studies, the lecture-rooms for Arts students, and the residences for Arts students. The library comprises a spacious reading room embracing the first two stories, three adjoining seminar rooms, and the stackroom, which has a capacity for fifty thousand volumes. The stackroom, in the north-



The front of the new building as it appeared on January 14th. The view of the main entrance and the slype is obstructed by "57," which will be wrecked this summer.

east corner of the building, is air-conditioned, so that the books and manuscripts may be preserved indefinitely against the corrosive effects of varying humidity and temperature. On the third floor of this wing are offices and a common room for the professors and directors of the Institute. Also on this floor, there are a dozen rooms for priest-students in the college and in the Institute of Mediaeval Studies, as well as a chapel for their use, dedicated to St. Thomas Aquinas. The artistic embellishments of the library include a beautiful painting of Christ discoursing with the Doctors in the Temple done by Mademoiselle Jacqueline Gilson, a pupil of Maurice Denis of Paris, and daughter of M. Etienne Gilson, director of the Institute.

In the south wing—that which is nearest St. Joseph Street—are nine lecture rooms, varying in size from the large hall capable of seating one hundred students to the small room accommodating a small group of twelve honour-course students. All these rooms are well-lighted and well-ventilated, and great care has been taken to ensure correct acoustics. On this floor, also, the temporary office of the college's registrar will be located, prior to the erection of the Administration Building. In the basement of this wing are a cloak room, a smoking room, a lavatory, and certain other rooms for use as student offices, while on the top floor above the lecture rooms are offices for the professors, which will probably

Directs Construction



Mr. J. H. Sullivan
President
George A. Fuller Co. of Canada

serve temporarily as preferred rooms for such students as may desire them.

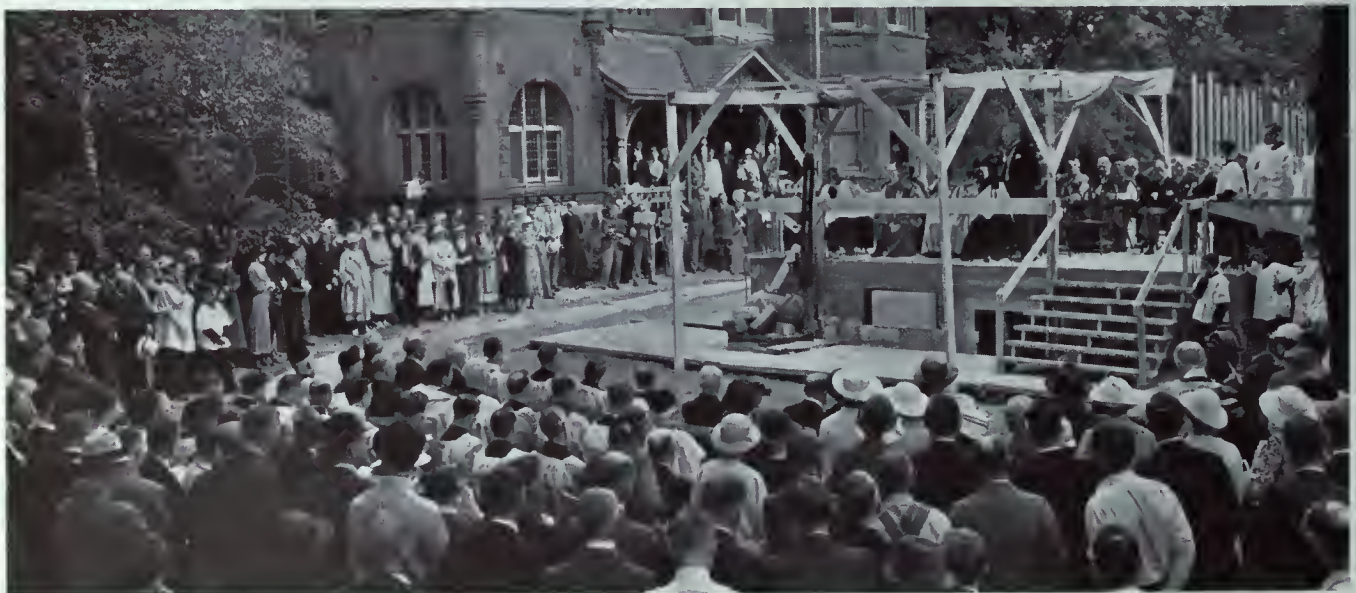
The central portion of the building contains two residences built around the staircase system. This feature excludes corridors, for each room opens out upon a landing built about a staircase. Each

residence is a separate unit in itself, with the entrance to each opening upon the east side. There is no connection between the two, so that in order to go from one house to the other it is necessary to go outside. There are advantages to this system: in the first place, it is more economical, the width of the building being reduced by several feet, the width of a corridor; secondly, the noise made by students gathering, or running up and down in the corridor is eliminated.

The rooms themselves are both single and double of standard size—both in floor area and in height—with spacious clothes closets adjoining each. The systems of lighting and heating are in accord with the latest modern developments. Very durable are the hard, oak floors, while the walls consist of haydite block, painted,—a novelty in the construction of student residences. This block surpasses plaster not only in durability but also in its capability of providing a higher finish. Besides the students' rooms, each residence has its own common room, spacious and well-lighted. Furthermore, in the basement (actually it is a semi-basement), there are showers and lavatories, trunk rooms, and other conveniences. The only immediate means of access between the two residences is through the prefect's rooms, which adjoin each other; thus, although the students have no means of going from one residence to another, ex-

(Continued on page 127)

Impressive Ceremony at Corner-stone Laying, August 27, 1935



Hon. Frank O'Connor addresses the crowd.

Archbishop McGuigan's Address

Delivered at the Laying of the Corner-Stone of the New St. Michael's

"You are fellow-citizens with the saints, and the domestics of God, built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone, in Whom all the building, being framed together, groweth up into a holy temple in the Lord." (St. Paul to the Ephesians, Ch. 2, verses 19-21).

YOUR Excellencies, Right Rev. and Rev. Fathers and Professors, Dear Friends of St. Michael's College:

The occasion of the laying of the corner-stone of this new building of the venerable institution familiarly and affectionately known at "St. Michael's," is fraught with significance deep and manifold. It is an occasion of joy and thanksgiving, filled at the same time with enthusiastic expectation and holy hope for all interested in higher education in our fair city and province. More particularly is this true for those who believe that religion and science should go hand in hand in the accomplishment of the most noble of works—the forming of the hearts, the training of the wills and the enlightening of the intellects of our young men and women who, while fitting themselves for high service as citizens and while educating themselves for professional duties, realize that they have not here an abiding city, that they are made for God and that, in St. Augustine's words, "their hearts are ever restless until they rest in Him."

From its inception four-score and more years ago until this happy hour, St. Michael's has kept brightly burning the lamp of human science as well as the torch of Holy Faith. And, as we lay the corner-stone of this new building, we are forcefully reminded that the founders of this college, while anxious to provide suitable buildings for their glorious task, nevertheless saw to it first and before all else, that the soul of the college, its spirit and its life were founded on the Christian character as its most vital factor and its animating flame. In making the educational traditions for future Catholic generations of Toronto and of Ontario, the early Basilian Fathers were mindful of the words of St. Paul: *"You are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-Stone, in*

whom all the building, being framed together, groweth up into a holy temple in the Lord." (Eph. II, 19-21).

To-day, as we lay the material corner-stone of this new building, it is expedient

ates on the fine work accomplished by the College and on the realization of a long-cherished dream in this new building. At the same time, I thank them for having always maintained the fine spirit handed down to them by their predecessors, Fathers Soulerin, Vincent and others, whose names we hold in sacred benediction. Dr. Carr, it seems to me, has had clearer vision than most men of his day, for he has spent his time, his energy and the means placed at his disposal by generous patrons of Catholic learning to promote true education in its highest sense. His first concern has been to give the members of his own community ample opportunity for higher studies at the most eminent Universities and fountains of learning in America and particularly on the Continent of Europe, thus preparing them well for their future tasks.

He has not, however, confined his efforts to the intellectual, scholarly and spiritual interests of his own religious family. Impelled by a broader vision—a vision literally and truly Catholic—he has endeavoured, and has admirably succeeded in his endeavour, to make a real contribution to the intellectual life of Canada, and I may say of America, by organizing the Institute of Mediaeval Studies. Through this

medium he has brought to our country scholars of international fame, philosophers in the highest and purest sense of that noble but much abused title,—men who are doing a good work of unestimable value, in a Godless age, by presenting the Christian attitude on pertinent questions of the day. These men show by their very lives that there is no contradiction between Faith and true science. At the same time they present to the modern mind the intellectual glories of the Middle Ages, no longer known as the Dark Ages, but ages of light and living faith. To quote Emerson, "These ages

(Continued on page 105)



The Most Reverend James Charles McGuigan, D.D.

and wise for us to recall that, if St. Michael's College is to continue its noble and glorious work for God and for Country, for Faith and for Fatherland, it must in the future as in the past, build upon the only safe foundation which is Jesus Christ Himself, the Author and the Finisher of our Faith, the Pillar and Ground of Truth. "For other foundation no man can lay but that which is laid, which is Christ Jesus." (I. Cor. III, 2).

In the name of the Church I congratulate Very Rev. Dr. Carr, distinguished Superior-General of the Basilian Community, as well as the Rector of the College, Father McCorkell, and their associ-

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Sixty Years of Progress at St. Michael's

Justice Kelly Outlines Magnificent Development in Academic Field

THE approach to completion of the erection of the splendid first unit of the proposed group of academic buildings of St. Michael's College draws to the attention of those whose memory goes back to earlier days the great advance by the College in material things as well as in academic achievement. In comparison with conditions of times long past,—say sixty years ago or thereabouts, for there are still surviving those who have a recollection of these earlier days,—conditions in matters of education have wonderfully advanced from the relatively lower standards then prevailing. In the interval which has since elapsed the academic development and progress of St. Michael's College have been continuously on the ascendancy in its establishment and improvement of higher grades of study; in its broadening of the opportunities for its students by its affiliation, on safe and reasonable terms, with the University of Toronto; in its devoting, with much sacrifice, thought, energy, time and means to the training of its professors and coming professors in seats of learning of the highest character in this and other countries in order to qualify them to impart to present and future generations of students education of the most useful and practical kind in every grade of its curricula; and reaching its climax, for the time being at least, in the establishment of its great and unique School of Medieval Studies, now known and recognized throughout the educational world, to the professorial staff of which have been at-



*Hon. Justice H. T. Kelly, B.A., LL.D.
Class of '77.*

Hugh Thomas Kelly was the first St. Michael's College student to matriculate in the University of Toronto and likewise the first to get his B.A. degree. This occurred in the early years of affiliation. His relations with St. Michael's College since that date have been extremely close. He was president of the Alumni Association for many years, and is at present chairman of the permanent Board of Trustees. From the beginning of his practice as a lawyer he was the legal adviser of the College, a position in which his son succeeded him, on his being appointed to the High Court of Ontario, of which he is one of the most distinguished members. He has been a member of the Board of Governors of the University of Toronto for many years, and in recognition of eminent service the University has given him an honorary degree. St. Michael's College has long regarded him as her most distinguished lay graduate.

tracted and appointed educationists of world-wide distinction, and to whose courses of studies have come, from near and far, not only students in training but persons of high attainments as professors and instructors. These educational advantages of St. Michael's are most opportune at the present time when the whole world is confronted by problems unknown and unanticipated only a few decades ago,—problems which in a proper solution thereof call for wise, intelligent and vigorous action. In the present order of things and in practices now prevalent, religion and morals are attacked and their very existence threatened. To counteract the influences working in that direction it is of the highest importance that students should take advantage of the teaching and instruction imparted in institutions such as St. Michael's, so as to equip themselves for the part they should and must play in after life in combating the forces and propaganda so inimical to religion, morality and the best interests of society; for the advantages of true education beget responsibilities which cannot be ignored. For this, St. Michael's with much sacrifice has provided the opportunities. Its graduates and friends appreciate its efforts and success, while its students, present and future, taking advantage of these opportunities, by their assistance in activities promoted by Catholic Action, should thus be prepared to make their contribution to the upholding of their Catholic faith and the welfare of their country to which as true citizens they owe allegiance.

Three Staunch Friends of St. Michael's

"It is a source of great pleasure to me to have associated myself with many others in making possible the present building project now in the course of construction at St. Michael's College."

—Frank P. O'Connor.



Mr. W. T. Kernahan, F.C.A.



Mr. S. Halligan



Hon. Frank P. O'Connor

MR. KERNAHAN has been most closely identified with all manner of Catholic activities in this city for nearly fifty years. He has been chairman of scores of Catholic committees, and the chief driving force in countless others in which his natural modesty kept him in the background. He has been active in the work of the Knights of Columbus for many years, having been chairman of the drive for Catholic Army huts in 1918, and going overseas as commissioner for their administration. Subsequently he represented the Knights at the canonization of the Canadian Martyrs in 1929. He has been the leading figure in the boy work of the Knights, helping to organize the Catholic Big Brothers, and the Catholic Boys' Camp. At present he is chairman of the directors of the Columbus Boys' Club. He is likewise on the advisory board for Ontario for Industrial Schools. The Catholic Charities Campaign, since its inception, has owed much of its success to him. He has been on the board of directors of Newman Hall since its organization. Although not a graduate of St. Michael's College, he has always been greatly interested, having lived in St. Basil's Parish for many years where along with Hugh McIntosh, Wm. McBrady, J. C. Walsh, and his brother, J. K. Kernahan, he first organized the Catholic Truth Society of Canada, a great work which was carried on by D.

MR. HALLIGAN has been outstanding in the cattle exporting business in Canada for many years and has done much for the farmers and stock-raisers of this country by his development of the English market. He has likewise been a generous donor to Catholic charities of various kinds. His magnificent support of St. Michael's College in the building campaign of 1927 is quite in line with his constant practice of doing whatever he does in a big way.

A. O'Sullivan, Alex. Robertson, and especially J. J. Murphy, the father of Rev. Vincent Murphy, C.S.B. He was the first to donate in a large way to the College in an effort to get a public subscription under way in 1927. When the campaign was finally organized in 1929, he doubled his subscription and became vice-chairman of the Campaign Committee. Later he became a member of the permanent Board of Trustees, and chairman of its finance committee, his skill and experience as a Fellow of the Chartered Accountants (F.C.A.) making him indispensable for this post. He was a member of the Board of the Toronto General Hospital for many years, and recently was selected by the Government of Ontario as a member of a small committee to prepare a comprehensive report on costs of education in Ontario.

MR. O'CONNOR is founder and president of the Laura Secord candy shops in Canada and the Fanny Farmer candy shops in the United States, two of the most flourishing businesses of the present day. He has set a stimulating and inspiring example to others by his generous donations to all Catholic causes, the climax of his benefactions being the half million dollars which he recently gave to Archbishop McGuigan. He has made Newman Club what it is to-day. He has made possible the Institute of Mediaeval Studies at St. Michael's College, and he has likewise made possible the new building on Queen's Park, and is in fact taking a very personal interest in the work as chairman of the building committee. He has helped scores of Catholic institutions in a private unostentatious way, for he is actuated by a charity born of a very sound Catholic faith. Among the many things he has sponsored and carried through in a big way was the magnificent public reception to Cardinal Villeneuve when he came to receive a degree from the University of Toronto in 1934. The applause of thousands greeted his recent appointment to the Senate of Canada, and a considerable volume of this applause came from the graduates, the students and the staff of St. Michael's College of which he has been an outstanding benefactor.

Work of St. Michael's Lauded

Mr. Kernahan Finds It Widely Recognized as Extraordinary

THE erection of new buildings by St. Michael's College will be applauded by her old students and by the Catholic public in general. What should also be applauded is the magnificent use she has made of her federation with the University of Toronto during the past thirty years, giving to Catholic students the very best in the way of a truly Christian education according to the mind of the Catholic Church, and sending them forth from her academic halls with the best university degree in Canada. But she has done something even more worthy of applause than this. The really great thing about St. Michael's College, the thing that makes her known far and wide, and which will be the source of her greatest influence for good in the future is the Institute of Mediaeval Studies, in which she takes a selected number of graduate students and puts them to work under experts on the theology, philosophy, literature, art, and social sciences of the Catholic Middle Ages. This turning to the Middle Ages, for ideas to put to work in the world of

to-day is not something new or merely in the experimental stage. The great popes of our day beginning with Leo XIII have told us repeatedly to go to St. Thomas, the greatest thinker of the Middle Ages, for sound principles of thought and action. And it would appear that there has been a growing tendency on the part of thinkers and writers of all creeds to discover in that long-despised period many things of great value for us to-day. What is new and what is very important is that right here in our midst vigorous leadership has been given to what may be considered a world-movement. It is literally true that two of the greatest Catholic thinkers in the world to-day, Professor Gilson and Professor Maritain, have been brought from Europe to St. Michael's College and that under their guidance a group of brilliant young priests on the staff of the College are being trained for a great work. If Catholics set any value on scholarship here they have it in their midst. This is the really great thing about St. Michael's

College. It is not merely an ordinary good Catholic College and deserving of ordinary support. It is for the above reasons a College widely recognized as extraordinary, deserving of extraordinary support. Let us not be the last to recognize this. Here we have something to applaud, and to make sacrifices for.

W. T. Kernahan.

NOW!

Right now is the time to start getting behind "The Thurible" of 1937. Whether alumnus or student, put yourself on the '37 staff and help *make* your review.

OLD BOYS!

There is an important letter for you on page 12. Be sure and read it.

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Our Debt to St. Michael's

Lawrence A. Campbell Speaks for the Class of '36

WE live in troubled times; it is, perhaps, a great blessing that we have lived our student days in a time so pregnant with ideas. Since the World War, accepted theories, social, political, and economic, have been overturned and it can be said, without any shadow of a doubt, that Western Civilization is passing through one of the most critical moments of its history.

To guide us during these troubled times, we have had the inestimable advantage of a Catholic Renaissance. During the bourgeois Nineteenth Century, with its accent on capitalistic industrialism, Science and Progress were the demi-gods of the day. In this over-vaunted progress Catholics did not take a large part and Catholic intellectualism seemed to have retired to the wilderness. Now, while we watch that nineteenth century structure begin to crumble in ruins, we see



Lawrence A. Campbell

springing up an invigorated Catholicism exemplified in the Thomistic revival, the teachings of Leo XIII and Pius XI, and in Catholic Action.

It has been our privilege during our student days to attend St. Michael's College which has been in the forefront of the movement on this continent. Here we have learned principles to guide us among the welter of modern opinions; we have learned to appreciate what great truths we possess by the fact of our being members of the Catholic Church; we have made an acquaintance with the best of modern Catholic thought. All this we owe to St. Michael's, which, far from being just another denominational college, has been indeed an "alma mater". It dispenses not only intellectual culture, but a realization of our Catholic heritage for which we, on graduating, are deeply grateful, and pray that it may continue for many years.

3 T 6



J. M. J. Blackhall
Toronto
Honor Philosophy



Thomas F. McCarthy
Dixie, Ontario
Pass Course



Cornelius Patrick Crowley
Toronto
Honor Philosophy



Guy F. Gregory
Parry Sound
Pass Course



Joseph Connelly
Rochester, New York
Pass Course



Harold A. Donnelly
Pinkerton, Ont.
Pass Course



Leo M. Donohue
Toronto
Pass Course



Patrick C. Farrell
Toronto
Pass Course



Robert M. Fischette
Toronto
Pass Course



John C. Forristal
London, Ont.
Pass Course



Joseph Patrick Flood
Youngstown, Ohio
Honor Philosophy



Archibald D. Harris
Rochester, N.Y.
Pass Course



William "Buck" Hawkins
Brantford, Ontario
Pass Course



Paul G. Helfrich
Spencerport, New York
Pass Course (Science)



D. J. Hurley
Owen Sound, Ontario
Pass Course Philosophy

3 T 6



Lawrence E. M. Lynch
Toronto
Honour Philosophy



Richard A. McMinn
Toronto
Pass Course



Donald C. A. McDonnell
Toronto, Ontario
Pass Course



Hugh (Hands) Marks
Rochester, New York
Pass Course



D. B. Moran
Toronto
Biology and Medicine



Frank J. Lamberti
Toronto, Ontario
Pass Course



C. F. Hughes
Toronto, Ontario
Pass Course



Peter B. Hussey
Sault Ste. Marie
Honour Philosophy



Desmond B. J. Kennedy
City View, Ontario
Honour Physics



Harry (J. P.) Kuntz
Kitchener, Ontario
Pass Course



A. G. (Pepper) Martin
Thorold, Ontario
Pass Course



J. P. A. Rowan
Toronto, Ontario
Pass Course



Ronald M. MacPherson
Peterboro and Tweed
Pass Course



Lawrence Lloyd
Toronto
Pass Course



Eugene M. McCullough
Sudbury, Ontario
Pass Course

3 T 6



Thomas Scandiffio
Toronto, Ontario
Pass Course



Anthony J. Saeli
Rochester, New York
Pass Course



Patrick Bernard O'Byrne
Calgary, Alberta
Honour Philosophy



Russell C. Barone
Rochester, New York
Pass Course



Thomas J. Brett
Kenora, Ontario
Pass Course



J. R. Whyte
Orangeville, Ont.
Pass Course



Rocco J. Taschetti
Rochester, New York
Pass Course



Clarence E. Wilson
Toronto
Pass Course



Joseph F. A. Sweeney
Toronto, Ontario
Pass Course



James Van Allen
Rochester, New York
Pass Course



John Sonberg
Rochester, New York
Pass Course
(Greek, German,
Philosophy)



James J. Brigger
Hamilton, Ontario
Honour Mathematics



J. Edward Burns
Toronto, Ontario
Pass Course



Lawrence A. Campbell
Lindsay-Toronto
English and History



Horace W. White
Toronto
Pass Course

FATHER ANGLIN'S MESSAGE

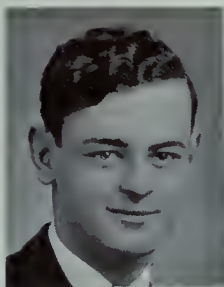


*Rev. G. F. Anglin, C.S.B.,
High School Principal*

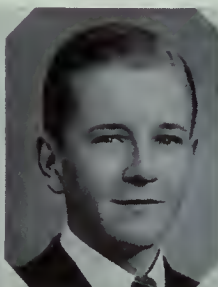
YOU have passed a significant mile-stone on your journey, for from now on the way of your daily tasks will take you into new and different scenes. It is even a cross-roads for now you will go your several ways. Some of you will take the road to higher education. Some will now set out to earn your daily bread. Some, and I know they will be not a few, will tread the way of perfection.

You have done the first stage of the journey. You have reached Matriculation. You have learned on the way, especially in the last two years, that there is no royal road to learning. The Departmentals took care of that. It is a most useful lesson and one which you should not forget easily. What you have found out about learning you should know applies to every other human activity: there is no royal road to any worth-while accomplishment.

You are travellers on the highway of life. Further, you know where you are going. You know what awaits you at the end of the journey. This knowledge is important. This knowledge must influence your every movement. Every step you take must be taken towards your Destination. You must never let the Goal vanish from your eyes for a single moment. On either hand lies enticing woodland or pleasant meadow; but for you Catholics the way is straight and narrow. Go forward with confidence. He Who is the Way, the Life and the Truth goes with you.



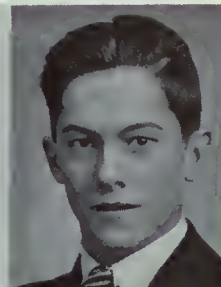
F. Breen



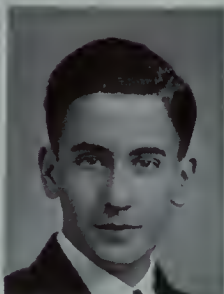
P. Malone



R. Byrnes



F. Blackhall



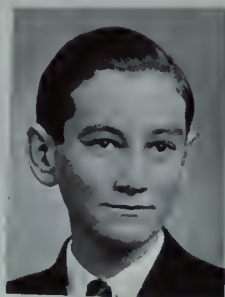
J. Lepine



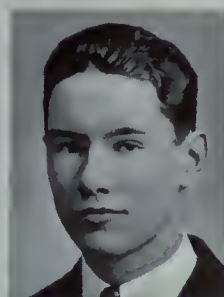
P. Wilson



M. Nigro



W. Daly



B. Kirby

High School



Graduates

19~



J. Matiera

J. Bootle
J. Driscoll



3 6

L. McLean

C. Mulvihill



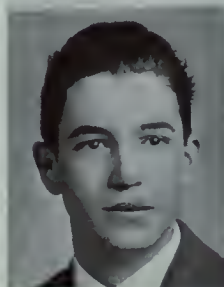
M. Haines



J. Burgener



R. Clemens

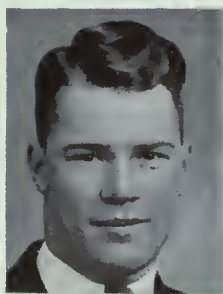


P. Fitzgerald



E. Conway





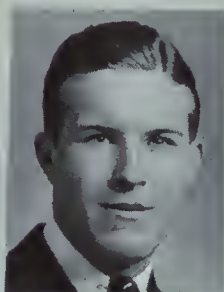
W. Glynn



T. Harding



L. O'Loughlin



J. Cooney



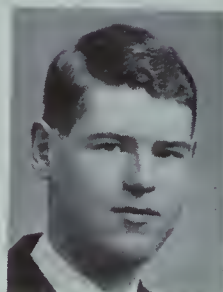
C. Crowley



T. Downs

J. Marvyn

S. Murray



L. Cullen

High School

Graduates

19-

P. Lacey

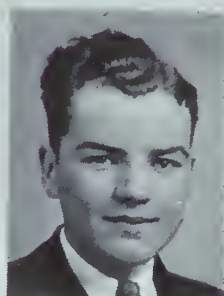
D. Bond
T. Bradbury

36

C. Lobello



J. Ryan



H. Erwin

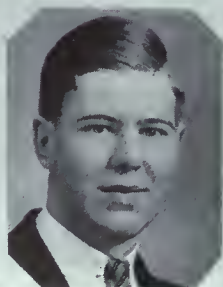


J. Callahan

J. Mitchell

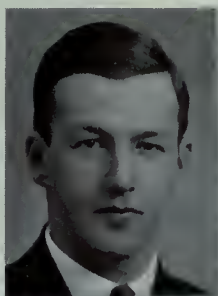


F. Lysaght



J. Fullerton

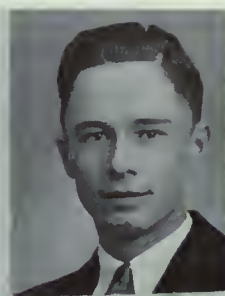




E. Zeagman



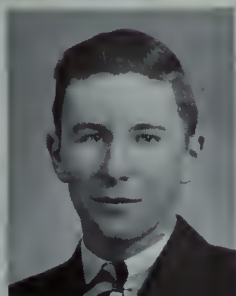
F. Curtis



F. Langan



J. McKee



G. Higgins

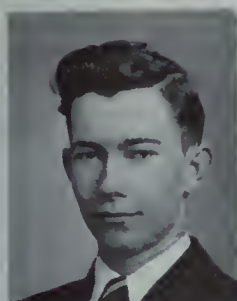


F. Smith

J. Flahiff



J. Griffin



L. Quigley

High School



Graduates

19 -

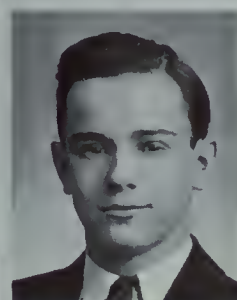
J. Faught



D. McDonald
M. Fyfe

36

G. Babcock



R. Hartmann



P. McReavy



T. Odette

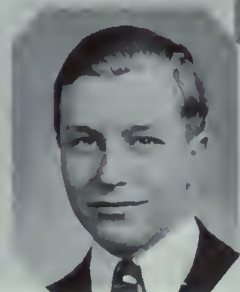


P. Roseffis

T. Callon



T. Hartney





COLLEGE CLASSES



3T7 Honour

Standing: T. Hoy, C. Lavery, A. Baldwin, C. Sullivan, A. Kelly.
Seated: J. Ryan, V. Brezik, T. Wlasek, B. Lavery, L. Klem, H. Cunningham.

3T7 Pass

Back Row: N. DellaPorta, S. Clancy, M. Cerase, R. McDonald.
Middle Row: D. McGivern, J. Bonnanno, A. Maurer, C. Boland, G. Laginskie, F. Blum.
Front Row: P. Byrne, H. Maloney, C. Driscoll, E. Miller, G. Hoy, D. Read.



3T7 Pass

Back Row: J. Hanrahan, B. McAniffe, E. Finan, R. Marling, W. Brown, S. Benedetto.
Middle Row: F. Murray, F. Boland, P. McCarthy, J. Moyer, G. Koerner, D. Scollard, R. Aulbacher, M. Griffin.
Front Row: R. Handforth, F. Kelly, C. Pocius, J. Munnely, F. Knitter, J. Burke.



3T8

Back Row: J. Wobus, J. Buckley, T. DiRoberto, A. Cartenuto, P. Dupre, T. Brown, F. Hlems.
 Middle Row: J. McCarthy, G. Delhomme, B. O'Brien, R. Allenza, J. Mathews, E. Pappert, V. Zenkle, W. Nigro, C. Dawson.
 Front Row: C. Peters, G. Kavanaugh, F. Dolan, F. Maloney, J. Ruth.



3T8

Back Row: D. Egan, J. Morton, A. Zambelli, J. O'Connor, G. Oehler, E. Peg.
 Middle Row: J. Parnell, R. Curley, W. Guldenschuh, E. Hollenbeck, J. Powers, A. Mulligan, W. Stumphauer.
 Front Row: J. Psutka, A. Hanna, R. Hogan, F. Dougherty, E. Hartford.

3T8

Back Row: C. McShane, E. Hurst, F. Psutka.
 Middle Row: E. Carroll, A. Grace, F. Devlin, T. Sullivan, M. Spencer.
 Front Row: A. Cerlo, L. McLaughlin, D. Dowling, D. Perry, J. Springer.



3T8

Back Row: J. Johnson, J. Flschette, R. Bittner, J. Agulla, T. Whelan, R. Quigley.
 Middle Row: D. Benninger, F. O'Toole, P. Swan, F. Sirdevan, J. Leahy, B. Mulligan, R. Hall, C. Baker.
 Front Row: L. Burns, F. Walsh, A. Blsky, W. Laude, N. Lorenzetti.

**3T8**

Back Row: L. Peruss, T. Persico, J. Culnan.
 Middle Row: J. Noble, J. McKinnon, R. Wall, J. Henry, G. Irwin.
 Front Row: H. Saalwachter, J. Dunn, J. Kelly, F. Wright, P. O'Neill.

3T9

Back Row: C. Drum, J. Duffy, J. Ryan, J. McNamara, E. Murphy, V. DeBonis, N. Keough.
 Middle Row: R. Roland, M. Lamb, J. Flynn, W. Galvin, J. Leary, T. Monahan, T. Coggins.
 Front Row: J. Bennet, E. Hollihan, J. Ninpo, R. Burke, R. Dada, F. Donoghue.

**3T9**

Back Row: R. Toimie, R. Maley, A. McCarthy, J. McAllister.
 Middle Row: R. Lambert, R. Begin, J. O'Meara, R. Gonter, F. White, R. Cook.
 Front Row: T. Hastings, J. Moran, J. Grescoviak, H. Sweeney, J. Welch.

3T9

Back Row: J. Vergo, T. Sackett, G. Fremont, C. Polvino, R. Howe.
 Middle Row: T. Miller, E. Rapson, M. Hanlon, F. Mularney, E. Cronin, H. Herbert, W. Kirby.
 Front Row: G. Riley, W. Stover, E. Kennedy, J. Keenan, C. Holmes.



The Dramatic Season In Review

BY JOHN SPRINGER, 3T8

AFTER almost three months of inactivity, while the construction and improvement of the stage and auditorium of St. Michael's College was under way, one of the most popular of the school's activities — Dramatics — swung into action with the presentation of an imposing and ambitious list of plays. Two of these have been performed at this writing and two more are now in production. Under the capable hands of Father O'Donnell, this year's dramatic season bids fair to outstrip that of all other years in the school.

Plays which have not yet reached the Auditorium stage at the time this is written, but which are scheduled to fill out the season, include "The Bishop Misbehaves," and "The Meanest Man in Town." The first two are popular Broadway comedies and both have been made into movies, "The Bishop Misbehaves" being an outstanding comedy of the current screen season. This play is now in rehearsal and tentatively the cast is as follows: Dan Egan, Frank Dougherty, Tom Whelan, Barry O'Brien, Harold Saalwachter, Jerry Kavanaugh, Ed. Miller, Charles Drum, Ed. Walsh and Frank Murray. There is also in rehearsal a high school production which Father Burns assists Father O'Donnell in directing. Father LeBel is preparing a night of one act plays as well.

Another show which still may reach the auditorium stage is the oft-rehearsed and postponed Variety Show, known as "The Rush-an Follies," as well as several other titles, all discarded. This musical

As They Looked in "Magic"



P. Swan, A. Harris, G. Delhomme, H. Maloney, W. Coughlin, W. Shea, J. O'Brien.

show has encountered almost as many setbacks as Billy Rose's famous "Jumbo." First, the author and director went to the infirmary on the day before the scheduled opening. Then several of the cast were out of town on a basketball trip at the next opening date. Other postponements followed. This was the show that contained such clever skits as "Uncle Tom's

Taxi Cabin," with Marks, Connelly, Blum, Peters and McShane as Uncle Tom, Simon Legree, Eva, Eliza and Topsy; such highly dramatic scenes as "The Traitor" and such extravagant song and dance numbers as the finale, "Lady in Red," with Dan Egan as the title character doing a rhumba with Art Grace.

Two acts from the revue,—Pete Cremasco's "Boots and Saddle" number and the parody songs, which proved highly popular, were used as fillers for the opening presentation of the season, a one-act Irish comedy, "Spreading the News" by Lady Gregory.

The story dealt with an incident in the lives of several boothkeepers at the Fair Grounds on May Day. Dan Egan stood out in his portrayal of the Irish wife, with full sense of comedy values and an ability to put them across. Barry O'Brien was a detective in the Best Scotland Yard manner, while Ed. Walsh, Ed. Holihan, Red Nally, Frank Donahue, James Ryan, Gene Murphy and Charles Drum deserve more than the passing notice given them here. Lighting and stage effects were a great aid.

(Continued on Page 103)

The College Orchestra of 1936



Standing: Rev. O. Sharpe, Handforth, O'Meara, Cremasco, Miller, Holmes.
Seated: Mullarney, Dunn, Rev. W. Sharpe, Coggins, Burns, McKinnon.

Without the financial backing supplied us by the advertisers YOUR copy of "The Thurable" would have cost at least twice as much. They deserve the patronage of all St. Michael's men. Say you saw it in "The Thurable."

The Athletic Directorate



Standing: J. Noble, R. Dada, R. Marling.
Seated: C. Lavery, C. Driscoll, J. Sweeney (Pres.).

The Students' Administrative Council



Standing: J. Noble, T. Sullivan, E. Hartford, A. D. Harris, A. Baldwin, C. Drumm.
Seated: D. L. McGlvern, P. B. O'Byrne (Pres.), Rev. E. C. LeBel (Faculty Adviser), J. Sonberg, R. Aulenbacher (Secretary).

The Social Ethics Club



Standing: B. McAniff, T. Delhomme, A. Maurer, J. Sonberg, P. O'Byrne.
Seated: G. Koerner, C. Sullivan (Vice-Pres.), L. Lynch (Pres.), R. Aulenbacher (Secretary), P. Byrne.

The Oratorical Club



Standing: M. Cerame, T. Wlasek, A. Leginskie, T. Brett, R. Egan, W. Shea, J. Flschette.
Seated: G. Kavanaugh, D. McGivern, J. Brigger (Pres.), A. Baldwin, D. Scollard.

Memories of the Arts Banquet

Professor Urwick Envisions Ideal University

ON Thursday evening, February the thirteenth, was held the twenty-sixth annual Arts Banquet of St. Michael's College. The many Arts students who attended were participants in what was voted the most entertaining and interesting banquet in recent years. The college refectory was tastefully decorated with the school colors and the entire setting was in accord with the superlative bill of fare which was served.

Pat O'Byrne, president of the Student Administrative Council, acted as toastmaster and introduced the speakers of the evening, each of whom added to the pleasure of the occasion by refraining from lengthy speeches.

Justin O'Brien delivered the toast to the graduating class, extolling their numerous achievements and their many prominent figures, both in the academic and the sport world. Larry Lynch and John Sonberg replied to this toast.

J. F. Sweeney, president of the Athletic Directorate, proposed the toast to the athletes of St. Michael's. To this replied two men of St. Mike's who have attained national recognition in the world of sport—Hugh Marks and Joe Connelly. Joe's speech was one of the highlights of the evening.

The toast to the University of Toronto was given by Archie Harris. This was answered by the principal speaker of the evening—Prof. E. J. Urwick, head of the Department of Economics in the University. He gave a very inspiring address and his conception of the ideal University caused many a student to hope for its speedy realization.

"To our College": this was the toast proposed by Robert Aulenbacher. In his speech he stressed the intimate contact found at St. Michael's between student and teacher and the importance of this contact. To this the reply was given by Rev. Father McCorkell, Superior of the College.

Other entertaining speeches were given by Jack Oakley, one of the stars of the Varsity football team during the past season and a former student of St. Michael's, and by Rocco Taschetti, one of the prominent members of the graduating class.

Throughout the banquet, entertainment was furnished by the College orchestra under the direction of Father Sharpe. Their playing added much to the enjoyment of the repast and was an

Student Speakers of the Evening



Standing: A. Harris, H. Marks, J. O'Brien.
Seated: J. Sonberg, J. Sweeney, P. O'Byrne, J. Connelly, R. Aulenbacher.

A Look at Ars

I REACHED the externally drab little town of Ars late one afternoon. As in all French towns, the chief building is a magnificent church, even though the dwellings and shops are modest in the extreme.

Attached to, and towering over the Curé's little chapel is this modern basilica. There is some indescribable feeling of awe mingled with grandeur that sweeps over you on entering the church. This reaches its climax as you reach the right transept and behold before your eyes the still, little body of the saint. It is enclosed in a magnificent metal casket with a glass side and cover so that all may look on this modern miracle.

Jean Marie Vianney has been dead about ninety years. At the time of his death he was buried as any other man might be—beneath the ground. When his body was dug up forty-five years

additional tribute to the expert guidance of their director.

Ed. Walsh, Danny Egan and Ed. Holihan contributed the finishing touches to the well-rounded program; their songs and recitations were heartily welcomed by an enthusiastic gathering.

later it was discovered to be in a perfect state of preservation. Nothing, of course, can account for this but the Divine Will.

Among the interesting things to be seen at Ars, the Curé's home and the orphanage that was under his care should not be overlooked. It was in the latter that the saint increased the flour when the supply ran out. The very table upon which this miracle was performed was shown to me by a humble, old nun where it still stands, in actual daily use.

Ars has been so little publicized that, as a result, the commercialism that in some respects spoils Lourdes is not present.

Soon, however, due to the world recognition being given to the little man, pilgrims will begin to flock there in thousands and commerce will drive its stake. I consider myself fortunate in having seen Ars before this condition set in. For who knows but that some day Ars will surpass Lourdes, for the influence that that still, silent body exerts is one that cannot be denied.

John Griffin, 5A.

STUDENTS AND ALUMNI! GET BEHIND "THE THURIBLE" OF 1937.

The Catholic Action Club

A New Institution at St. Michael's

BY FRANCIS A. DONOGHUE, 3T9

THE vague apathy of vast numbers of Catholics towards their Faith and the acute need for a zealous and militant Catholic Laity, have resulted in our Holy

ance and indifference on the part of Catholics in regard to their religion is being supplanted by an earnest desire to know its truths and a burning zeal to

Catholic world with that zeal and apostolic devotion which characterized the labors of the Twelve Chosen Ones and which animated the hearts and inspired the souls of those who through the ages have struggled to win souls for God, those who, in spite of hardship and difficulty, have devoted their lives to this, the greatest of human endeavors. No one can afford to remain indifferent; everyone must act.



Edward Holihan,
Vice-President.

Francis Donoghue,
President.

John Leary,
Secretary.

Father's call for universal Catholic action. The Vicar of Christ realizes that the evils resulting in the upheaval of our present moral, social and economic structure can only be remedied by the worldwide adoption and application of the principles of Christ. It is an appeal to all classes and ranks of the Laity to actively participate in the glorious Apostolate of the Master. The former ignor-

spread those truths. The Laity are rallying around the standard of Christ. They are preparing to fight shoulder to shoulder with their Hierarchy and Clergy in the battle against Atheism and Modernism, the arch-enemies of Christianity. Too long have Catholics been satisfied with a lesser role in the great drama of their redemption. The plea of Pius XI. has been the spark which has inflamed the

In harmony with the Pope's appeal and with the approbation of the College authorities, a Catholic Action Club has been started at St. Michael's. The movement started in Elmsley House, where a group of interested students met for the purpose of banding together in order to more effectively carry out a selected program of Catholic Action. The obvious need for organization in such a group resulted in the election of officers and the adoption of a Constitution. The next important step taken by this group was the selection of a Moderator. The choice of Father Flahiff for this responsible position proved to be an excellent one. Inexperience and overzeal have in the past resulted in the failure of what might

(Continued on Page 129)

The Pioneer Staff of "The Thurible"—1936



Standing: E. Hurst, H. Saalwachter, B. O'Brien, C. Lavery, F. Lysaght, J. Sonberg, D. Egan.
Seated: P. O'Byrne, A. Plehler, G. Koerner, J. Dooley, D. McDonald. Absent: J. Bedford.





THURIBUBBLES

By DAN EGAN and ART GRACE

CHARACTER STUDIES IN THE REFECTORY

A PALLOR spreads over Fr. Glavin's ruddy countenance . . . "Ock" and "Tool," the hungry twins from Watertown, have just traipsed in with that ravenous glint in their eyes. Rumor hath



it that they composed that popular ditty—"Alone at a table for Two" . . . Say-y-y-y, it looks like Barnum's Minute Men are in for a beating . . . the Financial Foursome from the Ghetto—Gorgeous George Nally, Dapper Don Leary, Heckling Hanna and Beefing Bedford—have their heads together. . . . This Quarrelsome Quartet divided the student body into two groups, known as the "Regulars" and the other-wise. . . . Now the "REGULAR" organization includes them as members only to their face. . . . There's "Feed-bag Phil" Walsh, who barely subsists on six meals a day.

Feed-bag Phil
Went up to McIl's
To see a Toronto daughter.
But she turned down
Our corpulent clown
And after all the food he bought her. . . .

. . . Listen to Perry and Fischette quietly discussing some unimportant topic in tones that can be heard over on Yonge Street. . . . The "Sugar Bown Tournament" is now in progress. . . . "Shadow" Springer, the man you see when you look over your shoulder, is defending the East goal. . . . "Gigolo Gus" Sonberg comes from behind his newspaper to ward off the attack on the West goal. . . . Referee Mondo, the man with the home-made Oxford accent, peers shyly from behind his hands at the participants.

. . . There's John Dooley, the backwoods' bard of romance, who lives his stories. . . . He sits at the table during the food fracas with that far-away look in his eyes. . . . You know the old saying, "In the spring a young man's sweetheart turns to—other young men."

. . . Over by the clock sit Harvard's contribution to the college, with their broad "A" and Sing Sing shave. . . . They have that Trojan spirit of ambition. . . . "If at first you don't succeed,—Troy, Troy again." . . . Next to these foreigners, we find the Crocheting Club of "63," sturdy souls of the swashbuckling, devil-may-care type. . . . In this group are Battling Buckley, Bull Dawson, Slaughterhouse Swan, Husky Hinds and Fearless Frank Maloney. . . . Gus O'Brien, self-appointed guardian of the bovine beverage, just performed an impromptu tattooing job with a knife on the hand of a table mate who absent-mindedly reached for the Jersey juice . . . then . . .

. . . Came the gong.

DID YOU KNOW THAT—

Sleep is the most popular course at St. Michael's—A great deal of business was transacted over the phone at "57" after business hours—John Bedford took a course in architecture this year—a blue print a week—"Red" Nally travels with a Carr in North Toronto—Jerry Kavanaugh used to be O'Kay—and don't get the feeling we're fooling—None of the boys who sprang for the Hart House Masquerade made the St. Joe's at-home—Ed. Hartford can step on more floor at a dance than a track team—Harry Kuntz's theme song is "Fireman, Save My Girl"—Leary is one of Simpson's best customers, although he never buys anything—Merrit Griffin lost his bet on the St. Joe's Dance—Red Burke and Pepper Martin are prominent party pals—Aid Hanna originated that famous word, "Say-y"—Marling is considered the "Jack Armstrong" of the campus—

(Continued on page 132)

49 — 4-EVER

On the corner, near St. Joseph's, trying to sleep in until nine.

Was that miner Forty-niner, oh, to sleep in he did pine.

"**M**OO—oo—n over Mi—am—mee"—don't let it disturb you, gentle reader—it's just Art "Binge" Grace's reception to any visitor to the pride and joy of the campus—House "49." Art has a habit of murdering a song that's all his own and no visit to "49" would be complete if Artie didn't croon for your edification. (Note, please—no one mentioned pleasure.)

"Aw, shut up, will ya!" "Gramp" Byrne's voice comes rumbling across the hall and the war is on. Pity poor Father McIntyre—caught in the no man's land between these two bosom "friends." Day in and day out, he must listen to this never-ending battle of wit and repartee—only half a battle to be sure, but it goes 'round and 'round and no one knows where it's liable to break out.

What's this? Conspiracy, my frans, conspiracy! Behold—the slinking, slithering, slyly stealing, shadowy shape of "Water Gun Mike" Martin, about to complete his nefarious work of concealing a stink bomb in Art's room and climaxing his crime by emptying water from his trusty squirt gun down the crooning neck of li'l Arthur.

Suddenly a sharp cry pierces the air and a slow Southern voice drawls—"L'k out, Aht!" and brave Eddie Hurst drives away the conspirator and once more Room No. I has been saved by the "G" boy. But remember—"Crime waves on!"

"Pun my word"—across the hall George Gargano breathes a sigh of relief that crime has been frustrated and returns to his chair. Here he will remain until there comes to him—Inspiration. Thereupon he will sally forth with another gem of the punster's art. Oh, well, George will have his pun.

"Boy! Next year I'm going to O.A.C." this from Ray Marling. Ray was snow-bound at Guelph in a blizzard once and he hasn't recovered yet.

Then from the corner comes a mild inquiry from "Red" McShane—"Is that a promise?" "Red" promptly dodges a hockey stick that Ray hurls at him and

this act almost proves fatal to Frank Devlin, who is just missed by the stick as it continues its merry way.

Now, my friends, like the immortal Dante, I lead you to the higher levels—no, not of the Inferno, but of the Klondike. Up we go—past the realm of Cerame—where are settled the problems of Mussolini and Ethiopia—where Perry and Bonanno expound the relative merits of a straight flush and hitting the jack with the ace of Spades. In our ascent we see, too, the lair of those sunny sons of Italy—where are they?—oh, yes, here they are, folks, peeping around the leg of the table—"Nick" and "Gen" Della Porta—the Klondike gondoliers.

Still higher we go—to the highest level of all—"the third floor." Here you have the haunt of the poet-philosopher, Armand Maurer. Armand also takes time out to write letters, which are of very great interest—especially to the young ladies of Nazareth College in Rochester.

Here, too, we find argument. "It's got to be done psychologically"—thus does George Koerner set forth his principles, while Bob Aulenbacher gives up the argument when someone mentions a blonde.

"Oh, oh, the Dutchmen are at it again," says Jim Noble and expanding to his full height of almost five feet and width of about seven inches, he trots in to visit his pal, Ed. Miller—and incidentally to find a match. He finds Miller busily engaged in combing his curly locks and all the while trying to reconcile zoology and dermatology. "O-ooo what a mess!" he exclaims as he tries to distinguish between phylum Platyhelminthes and phylum Annelida. Koerner supplies the information that they might have come from the Greek, but Ed. doesn't seem to think so. Finally, he gives up the task in disgust and leaves for the kitchen to get a drink of water.

"Hey, Jim!"—Jim has found a match and is about to depart when that cry stops him. "Ask Father McIntyre if there's any mail for me, will ya?" And without turning, Jim knows that it was John Dooley who made the request.

And there, patient reader, you have House "49"—the Klondike. An integral part of school life—it will live long in the memory of every St. Michael's man.

John M. Dooley.

Editor's Note — Immediately after writing this article, the author folded it carefully, placed it in an envelope addressed to Susquehanna, the postage stamp on which was inverted, and was about to seal it when we aroused him from his reverie.

ALUMNI AND STUDENTS.

Start thinking *now* about your article for next year's "Thurible."

Anecdotes of the Age

By PAUL C. O'NEILL

TO every age there belongs a steady stream of stories about her heroes. There was the first meeting of Caesar and Cleopatra, Louis of France and his astrologer, Alfred's burning of the cakes, and Bismarck's beer parties. To this rule our own era proves no exception, and when we cast about among the bright lights of the day for something to recount we had no difficulty in finding it.

A young man, a student, so the story goes, "like me, and you, and you," on hearing that the late Rudyard Kipling received a dollar per word for everything he wrote, sent him a letter, as follows:

"Dear Sir:

Enclosed you will find two dollars. (His allowance must have been running low). Please send me two words."

Shortly after this, he received a reply "Thank you.

Rudyard Kipling."

Walter Huston had received by wire the leading part in the play *Dodsworth*, which was about to be produced on Broadway, and had come out from hotel on the way to the casting office, he was about to call a cab, when a young lady accosted him.

"Mr. Huston," she said, quite sure of his identity, "May I have your autograph? I like your pictures so much." After scrawling his name on a card, he called a taxi which soon brought him to the desired theatre. He was about to pay the driver but he was waved off.

"No, thanks, Mr. Huston," said cabby, with a shy smile, "M' wife and me thinks your stuff's O.K. Yuh gives us lots o' laughs at the pictures, so it's O.K."

Pocketing his five, the well-known actor stepped towards the casting office, where the doorman, with a "Come right in, Mr. Huston," ushered him inside.

"Yes?" mildly inquired the director, as he approached.

"I've come about the part of *Dodsworth*."

"I'm sorry," said the director, "but the parts are all assigned."

"I know, I have a part," replied the other, "I'm Huston."

And to this man, of all people, whom he had expected to recognize him, the fact had to be proved.

To these we shall add one more story, if we may. It concerns our former Premier, R. B. Bennett,—remember? When the Premier wants information he usually

has a secretary get it for him, but one day no secretary could be found, and Mr. Bennett wanted something in a hurry. Seizing the phone himself, he called the party and asked for his information.

"I don't know offhand," a sweet voice answered, "but if you tell me your name, I'll get it for you."

"It's Premier Bennett speaking," he said.

"Oh yes, Mr. Bennett, this is Garbo on this end."

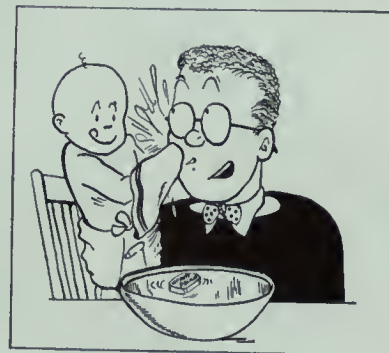
And so they go, yet we must pause for reasons beyond our control.

If more you'd hear
O friends of mine,
Why then just call us up
Sometime.

TO MY ROOM-MATE'S SOAP

What's so sweetly smelling
As "Infant's Delight,"
Soft with bubbles welling,
Round and crisp and light?

What's so highly pleasing
To the sensuous nose
As this odor teasing
While the soft skin glows?



Beauty wants the colour
You bear to the cheek,
Flora's genus are fuller,
Toilet water's weak.

Man has pruned fair flowers,
Ravished nature's blooms,
And never spent such hours
Enwrapped in such perfumes.

Oh morsel choicely fragrant,
Your love dotes on you so;
Forgive this sentence fragrant
But you or I must go.

The Joyful Mysteries

By *ARMAND A. MAURER*, 3T8

THE ANNUNCIATION

The Father speaks:

Hearken, O daughter, and incline your ear:
 Forget your people and your father's house;
 Now in our land the flowers fair appear,
 And harts and roes upon the hills arouse.
 Winter is past, the fig has borne its fruit,
 The flowering vine is yielding sweet perfume:
 Arise and come, my love, my sister mute,
 My garden's lily flourishing in bloom.
 Your beauty moves my soul in its repose;
 With jewels I shall adorn you as a bride.
 Arise and come, my sweet; I will enclose
 You round with justice, and embalm your side
 A holy tabernacle for your Spouse;
 And He Who made you shall enrich your house.

THE VISITATION

Hasten, sweet Mother, to the hills in joy:
 Count not your home a firm abiding place.
 Grace has gone out from Him, and now your Boy
 Lightens your body with His sweet embrace.
 Firm in humility you rather willed
 To dwell in contemplation in your home;
 Not so your Father: He would have you filled
 With grace from birth, and now your tender womb
 A lighted sanctuary for His son.
 Yours too the Child: His flesh is of your own;
 The human and Divine are joined in One.
 Bow not your lovely head; His grace has blown
 Far in your name; and from the east and west
 Creation will arise to call you blest.

THE NATIVITY

The Spouse speaks:

Rest now, my love, my garden fast enclosed,
 My fountain sealed: your sacred travail's done;
 Young maidens many in my love reposed,
 One is my dove, alone my perfect one.
 This is my spouse I found among the fields,
 Feeding upon the lilies; this is she,
 Flowing with all delights, who gently yields
 To the sweet movement of my charity.
 Now while the Spirit breathes abroad the spring,
 Drawing fresh fragrance from the barren earth,
 Hasten, my daughters, to behold the King,
 Clothed with the beauty of his humble birth.
 Crowned on the day I drew my spouse apart,
 The day of joy and gladness of her heart.

THE PRESENTATION IN THE TEMPLE

The Father speaks:

How beautiful your steps, O Prince's daughter!
 Your countenance how comely on this day,
 Fountain of gardens, well of living water,
 Washing in streams from Libanus away!
 Who is she rising like the morning dawn
 Up from the desert, leaning upon her love,
 Glowing with all the graces of the fawn,
 Shining with eyes in likeness of the dove?
 Most beautiful of women! In the night
 With melting soul she rises from her bed,
 Hands dropping myrrh, to welcome her Delight:—
 She calls for me in vain for I am fled.
 Turn, O my love, your eyes away from me,
 For in their beauty they have made me flee.

THE FINDING IN THE TEMPLE.

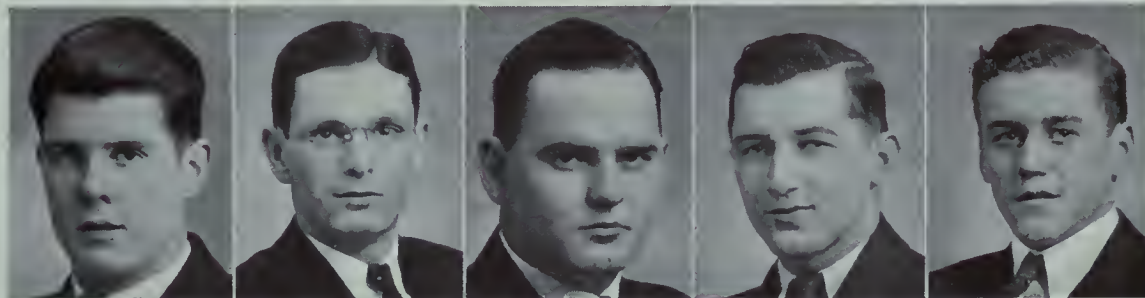
The Mother speaks:

Ah, who has seen my Love, for He is gone;
 Sorrowing I seek, but now where can I go?
 My eye's light with me not, I wait the dawn,
 And pray my Father quit me of this woe.
 What joy has he whom darkness closes round,
 And heaven's light is banished from his view?
 My tears have been my bread, the daily sound
 Of voices: has your Love forsaken you?
 Long have I searched for Him my soul has loved,
 And found Him not. In haste I will arise
 And seek Him in the ways. My questions move
 Answers in vain, my Love Himself replies!
 Most joyous peace! O daughters I adjure,
 Move not my Love until Himself would stir.

Sodalities the Centre of Religious Life at S.M.C.

Five Organizations Sponsor Devotion to Blessed Virgin and the Angels

THE PRESIDENTS



L. Clancy

F. Donoghue

E. Walsh

P. Rosettis

P. McNamara

FIVE of the most important cogs in student life at St. Michael's are the five sodalities. In College there are two units of the Blessed Virgin's Sodality, the Senior unit being headed by Edward Walsh, while Francis Donoghue is president of the Freshman group. In High School there are also two units of the Blessed Virgin's Sodality, Lorne Clancy being president of the boarders and Peter Rosettis of the day students. Paul McNamara is president of the Holy Angels Sodality. The benefits of these spiritual organizations are many.

First of all, they give the young men

and boys a tender love for and devotion to the Blessed Virgin and the Angels, which will build up a strong Christian spirit to offset the atheistic ideas and tendencies so prevalent in the world to-day. They teach the sodalists to love Jesus in the Blessed Sacrament, by encouraging the most commendable practices of visiting Him frequently and watching with Him during the noon-hour when He leaves the tabernacle to mount His Eucharistic throne.

The members are urged to pray for the success of the missions—an intention very

dear to the heart of our beloved Holy Pontiff—and to bring Catholic literature to be re-mailed to the Catholics in the Western Mission fields where such literature is so deeply appreciated. The regular communion days sponsored by the sodalists bring untold benefits in their intimate, personal associations with the Master. At the regular meetings the sodalists are offered many helpful suggestions for the betterment of their lives. Other blessings flow from this most fruitful source, so that in reality these sodalities are the very centres of the religious activities of the College.

REMAILING DEPARTMENT

ONE of the finest forms of Catholic Action is the Apostolate of remailing Catholic Literature. Our Holy Father Pope Pius XI. emphasizes this in his words, "Anything you do in the way of spreading literature, I will consider done for me personally." This phase of Catholic Action has been given special attention at St. Michael's College, and now we have one of the largest units in America.

The remailing of Catholic Literature began in the College under the auspices and direction of the Canadian Catholic Students' Mission Crusade in January, 1933. In 1934 the Crusade Society was made a sub-branch of the Blessed Virgin's Sodality to secure greater spiritual benefits and also to establish missionary interest among a larger body of the students.

This year the Remailing Society consists of eight workers and a representative from each class whose duty it is to pro-

mote missionary interest and collect Catholic literature. A committee of six, consisting of Tom Bradbury, 5A; John Griffin, 5A; Jack Marvyn, 5A; Basil



J. Burgener

D. Bond

Kirby, 5B; Walter Glynn, 5B; and Wally Bashforth, 4B, is kept busy addressing labels for the bundles, sorting and assigning the literature, and posting the parcels.

Our publicity agent is "Bud" Cullen, who looks after the bulletin board in the main corridor. The numerous extracts

from mission papers, the pictures and cartoons, have done much to stimulate interest in this most fruitful work.

In a little room at 63 Queens Park, the books, newspapers, etc., are sorted, parcelled and mailed. The mailing list consists of thirty-nine addresses. The list includes nine priests, scattered through Western and Northern Canada, two schools, twenty-seven private homes, and a nurse in far off China. Each person is allotted a compartment and the literature received is assigned proportionately. From time to time this is bundled and mailed. If we may judge from the touching letters we receive, our work is certainly appreciated.

Last year the department sent out nearly five thousand pieces of literature and a goodly number of toys. We hope at least to equal last year's record before this year is over. This work is directed by John Burgener, 5B, and "Doug" Bond, 5A.

Douglas Bond, 5A.

OUR FOOTBALL



Hugh Marks

THIS year St. Michael's was without its own rugby team in senior competition but we still were not without our football heroes. Although they did not actually play for St. Michael's on the gridiron, but performed under the blue and white colors of our mother university, nevertheless we take them to ourselves and call them our heroes,—St. Michael's heroes. Coach Stevens' Varsity Blues were greatly strengthened this year by seven men whom we at St. Michael's call our own. I speak of Hugh Marks, Joe Connelly, Jim Burke, Larry Lynch, Harry Kuntz, Jack Oakley, and Gus Greco. The last two, while not actually registered in the University as St. Michael's men, yet are so familiar to us for the years they have spent within our college halls that they are truly part of us.

These men were certainly the answer to coach Warren Stevens' prayers as he worked desperately to mould the 1935

edition of his Varsity Blues into shape. After being nosed out of the Intercollegiate title in '34, Steve had high hopes when the official board of our college decided that there was to be no Double Blue team this season, for he knew that his Varsity squad would be greatly strengthened by those players experienced in O.R.F.U. competition, who would be returning to St. Michael's in the fall.

It was not long before it was seen that our boys were to form the nucleus of the Varsity team. The sensational Marks-to-Connelly forward passing combination, so devastating in the O.R.F.U. loop, proved to be just the offensive weapon to round out a well-balanced backfield, already powerful with Isbister's kicking and Bobby Coulter's broken field run-

1935 gridiron campaign with an exhibition game with Balmy Beach, a team reputed to be one of the strongest in the O.R.F.U. group. Showing power from the start, the Blue and White aggregation decisively defeated the Beaches.

Next came the first Intercollegiate start and saw the Storen-coached team of Western U. bow before the onslaught of Stevens' lads. The fighting Blues struck a snag at Queen's the next week, being held to a tie by the tri-colored outfit. Undaunted, the Blue and White turned on more pressure and took McGill in stride and came back to whip Queen's. Western threw a scare in the Steven's camp, but was finally vanquished. Then came that memorable play-off game with Queen's, which was lost to the Kingston team in the hardest-fought game of the season.

As we look back upon these games, the valiant part played by our St. Michael's boys comes vividly to mind. Their play was of the stuff that makes our college proud of them as they battled fairly and squarely, like all St. Michael's men should, for Toronto, our university. Each man had his task to do; and he did it.

Joe Connelly last season was one of the best backs in Canadian rugby. He was the sparkplug of Varsity's running attack. He bore the brunt of the offense and played nearly every minute of every game. Speedy, elusive and fleet-footed, this boy with the piston-like legs was all



Jack Oakley

ning. The end play of Burke and Lynch gave Varsity the strength on the wings so lacking the previous season. Oakley proved to be the man to fill the tackle position and once again Greco returned to his tackle on the other side. Both stood head and shoulders over all other candidates and made out of a supposedly weak line one of the strongest in Intercollegiate circles. Kuntz was the all-around man of the forward wall ready to step into any position when called upon.

Before the work of our St. Michael's boys can be rightly considered, we must look back on the Varsity season itself. Everyone remembers that early autumn day when Varsity pried the lid off their



Fred Blum



Larry Lynch

HEROES

By John Bedford



Jim Burke

over the field, running the ends, catching and returning kicks, cracking the line or snaring forward passes. He did everything well, a really great footballer.

Hugh Marks stood out again as Canada's best forward passer this season. His accuracy at tossing the leather was a revelation. The boy with the giant hands and wrists made the ball do tricks when he was called on to throw the leather. The Marks-to-Connelly pass combination will remain as a tradition in Varsity rugby. Hughie gave Varsity the strong-

est aerial offense in the Intercollegiate league.

Jim Burke is just the man every coach wants in a pinch. Never the sensational, but always the steady plunging, hard-working type, a great deal of Jim's work was overlooked by many fans and critics, because he made the hard ones look easy. He has played the same steady, efficient brand of ball for three years in senior competition. A bulwark on the defense, a sure pass receiver and a fine blocker, "Red" has all the qualifications of a great wing.

Larry Lynch was one of the fastest outsiders on the squad. His speed and



Gus Greco

elusiveness made him a hard man for opponents to go around. He was a deadly tackler and, more than that, he possessed that rare quality of diagnosing the enemy's plays and, as a result, made tackles all over the gridiron,—a really valuable man on any team.

Jack Oakley was the man who led the play on the forward wall. Offensively and defensively, he ranks with any lineman in the Dominion. Fast and rugged, he opened hole after hole for Varsity backs to dash through. A hard-charging tackle who played most of any game in the enemy's backfield, Jack was a source of inspiration to his mates along the line; for he had the old "fight 'em" and will to win. All season he got down under punts as fast as the wings, and his tackling was hard and sure.

Gus Greco was the other middle. Paired with Oakley, the two comprise the best two middles to don a Blue and White



Joe Connelly

jersey for many a season. Gus was dependable. He outplayed every opponent he met this season. Probably the hardest tackler on the team, when he threw his 196 pounds at those enemy backs, they knew they were hit. Rough, ready and reliable, Gus made it easy for his own backs to gain through his position and tough for the opponents. Gus, you know, won the Copp Memorial Trophy for outstanding work on the team.

Harry Kuntz displayed real fight and aggressiveness from his inside position. Big, husky Harry proved to be a tower of strength in the middle of the line. His play in the McGill game was sensational. A fine lineman with a fast charge, a vicious tackler and a dependable defenseman, he was a real asset to the line.

Besides these men, our college had representatives on the Intermediate team at the University in "Red" Nally, fiery outside and quarterback, who bids certain to become a star on the seniors next season . . . Jim Van Allen, lanky middle, who stood out on the line for the Dawson-

(Continued on page 95).



Harry Kuntz



John Mondo



E. DEREMIGIS



H. JACKSON



R. PERRAS



P. PROSETTIS



R. PICARD



L. McLEAN



P. McCREAVY



B. KIRBY



H. McLEAN



W. STUKAS

FR. V. McINTYRE
COACH

E. SHUBA

L. O'LOUGHLIN



M. NIGRO



C. BIRT



F. HUNT



B. POCIUS



J. MITCHELL



T. McLEAN



J. FAUGHT



W. BURKHART

L. C. LANCY
MANAGERFR. F. A. BROWN
HIGH SCHOOL
ATHLETIC DIRECTORF. BLUM
TRAINER

A. TOWN



T. DUNNE



J. COONEY

JUNIOR INTERSCHOLASTIC O.R.F.U.

PROVINCIAL CHAMPIONS 1935

Ontario Interscholastic Football Champions

By JOHN FLAHIFF, 5B

DURING the autumn of 1935, the colours of Saint Michael's College were carried to the Ontario Interscholastic Football Championship by a brilliant band of "Double Blue" clad gridgers, who marched undefeated to the provincial crown. Climaxing a season packed with sensational successes, the Irish toppled the highly-touted Windsor-Walkerville Tech. by a score of 14-1 to annex the title that they so narrowly missed in last year's finals. Under the masterful coaching of Father V. I. McIntyre, who introduced into Canadian Football the Notre Dame shift, ably assisted by Father E. P. Magee and P. J. Lewis, Saint Michael's displayed one of the most powerful squads in Ontario High School Football history. Father McIntyre, who returned this year from Assumption College, welded together a flawless machine whose play clicked with clock-like precision and whose all-round four star performances dazzled the eyes of those who viewed it.

Entered in the Prep School Group with their traditional rivals, U.T.S., and Pickering College, the Saints swept their opponents with comparative ease, crushing the Bloor Street students and the Newmarket Collegians with a devastating attack that was not to be halted. Opening the season at Pickering, the Irish swamped the Blue and Gray beneath the record-breaking score of 69-0. This game was a fore-shadowing of the power of the 1935 Saint Mikes edition. The return fixture with Pickering was just as one-sided, although the Bay Street Blues took matters more easily, winning handily 36-1. The Double Blue opposed U.T.S. in their first meeting with a weakened team, but this contest demonstrated the reserve strength of the Irish, when without the services of ten of their stars, they triumphed to the tune of 15-6. Back at full strength for their second tilt with U.T.S., the Saints rode rough-shod over their opponents and piled up a 31-3 score.

After winning their group, Saint Michael's waited for the C.O.S.S.A. champions to be decided. From the east came reports of a strong Peterboro team which had not suffered defeat thus far in the season, and from the west came rumours of an all-conquering Windsor twelve which was one of the finest squads ever produced in Western Ontario. The Irish paid more attention to the Border Cities' threat and eagerly awaited the time when they could stack up against this team which, along with them, was

reputed to be the cream of Ontario's Interscholastic football crop.

Peterboro sent Port Colborne into the discard and thereby won the right to meet Saint Mike's in the provincial semi-finals. The Double Blue travelled to Peterboro for the first game, regarding the Lock City team rather lightly, and considering them just another obstacle to be cleared from the path before their title series with Windsor. Peterboro, however, presented a small but lightning fast outfit that threw a spine-tingling scare into the Irish camp before finally submitting to defeat.

The game, played before the largest Peterboro crowd of the season, was a see-saw battle with both teams alternately taking the lead, and the issue was in doubt until Jackson lifted a long punt into touch-in-goal for the winning point with less than five minutes to go to give the Saints a 23-22 victory.

The return game in Toronto was a repetition of the first contest for the opening half. Playing on a frozen gridiron, the speedy Peterboro squad opened up with a series of extension runs and pumped into a 5-0 lead in the early moments of the game through an unconverted touch-down. A Stukus to Jackson pass was good for a major which the former converted. Three singles by Jackson and a Peterboro field-goal gave the Double Blue a 9-8 lead at half-time. With cyclonic suddenness the Saints opened the second half with a flurry of forward passes that totally bewildered the Petes and completely disorganized their defence. Shooting through the air with the accuracy of an arrow, the passes soon wrought their destruction and at the final whistle the Saints were on the long end of a 32-8 score.

This victory sent the Irish into the finals against Windsor. The game, played at Varsity Stadium in Toronto, was the most thrilling of the season. The long-awaited clash between these two outstanding teams was at hand. Undefeated, united, and with impressive records, the two squads lined up for the opening kick-off. A drizzling rain throughout the night previous to the game had made the field soft and slippery and the going favoured neither side, for both boasted teams whose main offensive was speed.

Play hovered around mid-field for the first quarter. At the eight minute mark an exchange of kicks and a Windsor fumble put St. Mike's in possession on

the Windsor thirty-five line, from where Jackson booted to the deadline, giving the Saints a 1-0 lead. The Border Cities squad tied it up when Bucheski kicked a single from twelve yards out and the half ended 1-1. The Double Blue jumped into a commanding lead in the third quarter when Stukus took Bucheski's punt, drew in the tacklers and then passed to Hunt, who ran fifty yards for a touchdown. Stukus converted and the score stood at 7-1 for the Saints. The Irish continued to press and Burkhart put the game on ice in the final quarter when he intercepted a short forward pass and romped forty-five yards for a major which Stukus again converted. Jackson completed the scoring with a single in the dying moments of the game, raising the score to 14-1.

With the victory went the Ontario Championship and the quest which was begun in the early days of September had now ended in a blaze of glory. The Irish ran up the amazing total of 220 points in their seven regular games, with only 41 scored against them. This fact in itself clearly illustrates the vast superiority which the Double Blue displayed over their opponents throughout the season.

The saddest phase of the Saint Michael's march to the title came in the second U.T.S. game, when a severe knee injury to Pete Rossetis, the team's talented quarter-back, forced his retirement for the remainder of the season. Rossetis' brilliant work at the pivot position had been a feature of the team's success up to the time of his unfortunate accident.

The 1935 Saint Michael's Interscholastic squad may well be classed as one of this college's outstanding grid teams. Featuring a forward pass attack that ranked with the best in any division of Canadian football, the Irish were undoubtedly a history-making outfit. They presented a hard-charging, powerful line, coupled with a sterling backfield which was unexcelled in brilliance during the season.

In Harold Jackson and Bill Stukus, they possessed Ontario's outstanding junior halfbacks. Jackson, with his kicking and running, and Stukus, with his passing and plunging, were the spearheads of the Irish attack. Three other Double Blue garbed backfielders, Hunt, Faught and McReavy, also covered themselves with glory throughout the season. Up on the line the Irish displayed a

(Continued on Page 93)

The Irish Make History at Varsity

Six of Twelve Cagemen Are From St. Mike's

By GEORGE NALLY



Neil Sullivan

THIS winter marked the beginning of a new coaching regime in basketball at the University, but it still marked the continuance of St. Michael's boys in the cage sport, this season more than ever. Six of the twelve men on the squad hailed from St. Michael's. It is certainly remarkable that of the twelve men to represent the U. of T. on the floor half of them were drawn from the same college. We are proud that the college was St. Michael's, and we are proud of each and every player.

Coach Warren Stevens directed the basketballers this year, succeeding Lew

Hayman in this position. Stevens emphasized the American style of attack and our boys, five of whom are Americans, fitted right into the system. Under "Steve" the Blue and White quint enjoyed a successful season. At this writing they lead the city Senior League and are tied for first place in the Intercollegiate loop.

In the annual invasion of the U. S. the Toronto tossers displayed a brand of basketball far superior to any team that has ever come out of Canada to compete with the Americans. Although they failed to annex one victory, the team showed that basketball is steadily on the



Joe Connelly

upgrade in the University. By their play they issue fair warning to the U. S. teams, for every defeat they suffered was by a small margin, which in most cases might well have been a win. The climax of the American trip was the classic game at Rochester which boasts of one of the finer teams in New York State. Here the Blue and White were nosed out in the final minutes by but three points.

A few words for each of these boys for their work on the court is certainly necessary.

Joe Connelly enjoyed his second fine season with Varsity. Joe is by far the best basketball man to play for the Blue and White. He is the fastest man on the squad. Tricky and elusive, he is a problem for defense men every time he takes



Hugh Marks

the floor. A good eye, an exceptional knowledge of the game, and a fighting spirit make Joe one of the greatest players in the Dominion.

Hugh Marks, along with Connelly, played his second and final season for the University. A different type of player, Hugh brings his football knowledge to use on the court. Although not six feet tall, he played center most of the season and out-played his opponent in every game, due to his aggressiveness. A sure ball-handler, he proved to be a good team man whose passing featured every game. He was invaluable under



Tom Sullivan



John Bedford

the basket and was a real scoring threat all the time. Hughie played his best basketball when the going was tough; he always came through with the punch.

Neil Sullivan joined the ranks of the basketball greats when he came into his own around mid-season. Possessor of the best eye on the club, Neil ran up a fine sum of baskets when he hit his stride. A smooth player, a fast-breaking forward with a sure shot, a good passer, Neil was the offensive threat of the team.

Tom Sullivan, first year man and a graduate from St. Michael's Juniors, made the grade with flying colors. Fast and aggressive and with a good eye, Tommy bids fair to become a real star in seasons to come.

Jack Matthews is another freshman who is fast developing. Big and husky, Jack showed real possibilities; and with



Jack Matthews

this year's experience he can be counted on to feature during the next season.

John Bedford was playing his first season for the Blues. An experienced player whose chief asset is his passing ability, he is not a scoring threat but a good floor man and play maker. His style lacks color; but he was not long in showing the coach as well as his opponents that he can really take care of the defensive duties of the team. Being a back court man, he seldom scores but neither do his opponents. In the Rochester game he showed his checking prowess by holding the Rochester star, Speers, scoreless.

On the whole, our boys are the nucleus of the University team, and we feel sure that if it were not for their ability and enthusiasm the Blue and White would not have made such a creditable showing this season.

In the Mulock Cup Race Again

By JUSTIN O'BRIEN



In position: Aulenbacher, Bittner, Di Roberto, Dougherty, Pehler, Peters, Dooley, Aguglia, Read, Cartenuto, Finan.
Standing: Fr. Haffey (Coach), N. Sullivan, Stumphauer, T. Sullivan, O'Brien, Kazan-
augh, McGivern, Marling (Mgr.)
Insert: Sonberg.

AFTER an absence of several years from Interfaculty football, St. Michael's returned in 1935 in quest of the Mulock cup, which she had won in her last previous year of competition. The quest failed, it is true, but the fighting Irish provided some of the finest football of the series. Outweighed by nearly every opponent, the Irish paraded the most thrilling aerial attack and devastating tackling brigade of the Interfaculty wars to finish in a tie for second place in their group. The running attack, however, was somewhat unsteady, and valuable yards gained through the air and defended along the ground were often nullified by fumbles caused by over-anxiousness. Great credit for the team's success must be given the coaches, Father Haffey and Father LeBel, who, hampered by shortage of practice sessions and by team injuries, gave unsparingly of time and effort to train, drill and handle the squad.

St. Mike's rang up the curtain on the 1935 season against the highly touted Dentist squad, the defending cup champions. Like most opening games, this was productive of much sloppy ball handling and lack of polish. After a see-saw first quarter, the more experienced Dentists began to gain through plunging and kicking exchanges, and the Double Blue took to the air. They repeatedly passed deep into enemy territory, then fumbled away scoring opportunities, and as Dents were making few dangerous gains against the Irish tackling and their own fumbles, the game ended in a scoreless tie.

The Double Blue trotted out next against the husky squad from Sr. S.P.S. Fighting desperately to hold the heavier Engineers, they were driven slowly backwards, and here again sloppy ball handling proved disastrous. The Schoolmen dived on a fumbled ball at the St. Mike's goal line, and in two plays slashed the Irish line for the only major score of the game. In the second quarter, S.P.S. boosted their total to six, while holding St. Mike's powerless, and in the last half, the latter again resorted to a passing

attack. Though she clicked with several long tosses, she was unable to capitalize on scoring opportunities, and the final whistle found the Double Blue trailing 6—0.

Clashing with Sr. Meds. in their third appearance, the Irish displayed their finest and steadiest football of the season so far, but were battered into defeat by the Doctors' tremendous advantage in weight, age, and experience. This advantage was evident from the kick-off, as the Medicals smashed down the field to register a field goal. St. Mike's lashed back with a bewildering attack which carried them from their own twenty-yard line to split the Red and Black posts with a tying placement. Weight was the deciding factor, however, and in the second and third quarters the heavier Doctors tacked another field goal and a single to their score. A desperate last-period assault by the Fighting Irish fell just short when, in the last two minutes, a goal line pass failed by inches.

The second meeting with the fast-travelling Dents proved disastrous to the Double Blue gridders. They could do nothing right; their attack never got started and tacklers clutched only thin air. A fumble by St. Mike's of a punt behind their own goal-line in the first quarter, an Irish misplay five yards out in the second, and lengthy marches in the third and fourth quarters netted the Dentists a 20—0 victory.

Presenting a juggled line-up for their second encounter with S.P.S., St. Mike's finally flashed their true power. Conditions of the last game were reversed as plays clicked, backs galloped and passed for gains, and the tackling brigade slowed the School ball carriers to a walk. A first-period single and an intercepted lateral for a touchdown gave the Galloping Gaels a six-point lead at half time. In the third quarter, both teams garnered a single and in the final period the Irish started an advance which travelled sixty-two yards to a touchdown. The extra point was kicked,

(Continued on Page 91)

King Clancy Says:



"7 out of 10
camp directors
recommend
Eno and take it
themselves"

"KING" had a great time last summer visiting camps where boys and girls revelled in outdoor sports. The well-known hockey-player visited twenty camps in all, and in most of them the daily dash of Eno's "Fruit Salt" was as much a part of the routine as breakfast.

Eno is safe for everybody, from early childhood to old age. It makes a pleasant-tasting drink and is gentle—sure in action—and safe. Eno keeps intestines free from poisonous waste . . . re-energizes the system . . . puts a person on their toes. Keep fit! Take a dash of Eno's "Fruit Salt" night and morning.

Handy size, 50 cents.

Household size, 85 cents.

ENO'S

"FRUIT SALT"



Freshmen Make History With Grid Team

Americans Adept at Canadian Game

FOR the first time in the history of Saint Michael's, the freshmen had a rugby team. Most of the players had had previous experience playing football in the States; but none of them had ever played Canadian rugby before. The popular George "Red" Nally, who was unable to play with Varsity because of an injured knee, took over the coaching job and produced a fine team. The first game was played with the Sophmores on Frosh Day.

With the whole freshman class backing them, the light, fast freshmen team took advantage of the dry field and handed the Sophmores their initial defeat, 12-0. The "Frosh" scored their first touchdown early in the second quarter, when Sackett carried it over from the three-yard line. Early in the final period the Sophmores smeared the freshmen with shoe polish. The Frosh immediately carried the ball from mid-field across the goal line in two plays, Cook passing to Vergo for a thirty-yard gain and Hastings carrying it over on the next play from the twenty-yard line. The game ended with the Sophmores throwing pass after pass in a last-minute attempt to score.

The following Sunday the Frosh played the St. Michael's Mulock Cup team. Again the freshmen were out-weighted. The Mulock Cup team scored first, just before the end of the first quarter when Gus O'Brien intercepted a pass and scored standing up. A few plays later "Red" Finan kicked a rouge to give the Mulockers a six-point lead. This rouge later proved to be just enough to save the game for the Cup team. With three minutes to play, the Frosh, trying desperately to score, took the ball on their own fifteen-yard line and with Cook, Hastings and Vergo alternating, carried it to the thirty-yard line. Here the attack stalled, and with third down and six yards to go, "Butch" Tolmie, smart quarterback, carried the ball for the first time on a quarterback sneak to the twenty-five yard line. On the next play Hastings took it over on an off-tackle plunge. However, on the try for conversion, Cook was smothered before he could get rid of the ball. The game ended with the Frosh trailing by one point.

On Thanksgiving Day, the "Irish" lost by the score of 3-0 to Victoria College, which later won the Mulock Cup championship. Both teams were hampered by a sloppy field and a steady drizzle, and there were fumbles galore. The Frosh threatened to score two or three times,

once when Reilley made a spectacular catch of Hastings' pass on the eight-yard line, but a fumble on the next play gave Victoria the ball. "Lofty" Willis account-

goal line. Their final score came in the last period, when Hastings shot a long pass to Reilly. Hastings place-kicked the extra point. In this game all the players



In position: Riley, Roland, Sweeney, Flynn, Ralph, Stover, Cronin, McCarthy, Herbert, Lamb.
Standing: Vergo, Tolmie, Hastings, O'Brien (Mgr.), Cook, Maley, Sackett.
Insert: Nally (Coach).

ed for "Vic's" win by kicking three rouges. "Bill" Stover's excellent line-play stood out in this game. The slippery field made playing dangerous, and when Coombs was hurt, first Sweeney, who switched from tackle to center, and then the 130-pound "Kell" Ralph took his place.

In their next game, the "Irish" overwhelmed S.P.S. 19-3. S.P.S. started out like a whirlwind, scoring a field goal from the twenty-five yard line in the first few minutes of play. The "Frosh" didn't score until the second quarter, when Cook took it over on an off-tackle plunge from the twelve-yard line. Their next score came towards the end of the second period when Sweeney and Stover blocked a kick and Rouland fell on it over the

stood out, with "Lefty" Flynn, McCarthy and Ed. Kennedy turning in their usual fine performances.

The final game of the year was a return game with S.P.S., which ended in a tie, 6-6. The Frosh started out strong, scoring in the first few minutes of play. The score was made on a sustained march from their own twenty-yard line, where a pass, Cook to Sackett, took it to the five-yard line; on the second play, Hastings plunged over for the touchdown. Cook's touchdown run was called back on a technicality. S.P.S.'s score came late in the final period, when Colby scored on a sweeping end run, and the game ended with the score tied. Marty Lamb's great defensive play stood out in this game.

Mulock Cup Team

(Continued from Page 89)

and when the final whistle shrieked, St. Mike's were again knocking on the School door.

As a fitting climax to the season, the Gaels avenged their first defeat at the Doctors' hands by knifing them 3-1. The victorious line-up of the previous game was kept intact, and in fact in these two wins a total of two substitutions was made. Confining themselves to straight, bruising football for the first quarter, the Medicals used their weight to score a single point. Going into the second quarter, St. Mike's unleashed her passing attack, and by the fourth quarter had scored three times. Tiring near the end, the Irish withstood the Doctors' furious

last-minute assault to emerge battered, but victorious.

While it is difficult to spot-light individual stars in such a squad, mention might be given Sonberg, Stumphanser, Aulenbacher, Finan, O'Brien, Peters, Kavanaugh and Sullivan, whose tackling, pass snatching, running, kicking, and passing featured the Irish attack and defence. Although the 1935 edition of these Fighting Irish finished only in second place, their smashing wind-up gives great promise for 1936. If too many of the stars developed during the past season are not lured, next autumn, by the gleaming chalk stripes of Varsity gridirons, a victorious campaign is assured for 1936.

St. Michael's Majors Finish First

Lose Out in Play-offs to West Toronto

By DAVID READ

IN spite of the fact that several of last year's stars are missing, this year's Junior "A" hockey team has indicated that, on their record to date, they are going to be a tough outfit to stop in the playdowns. The club is made up of a few holdovers from last year's "A" team, several members of last year's Prep champions and some very promising newcomers. Eddie Conway, clever wingman, and Gene Sheedy, smart center, are the only forwards remaining from last year's outfit. Charlie Corrigan, one of the biggest and fastest men in the "Big 6," has been converted into a defenceman this year by Dr. Laflamme, and is making a fine job of his position.

From last year's Buzzers, Tommy Dunne has been brought up to fill the vacancy in goal created by Harvey Teno's departure and has done exceptionally well to date. "Bus" Benson graduated to the Majors this year and at present is leading the team in goals. George McNamara, at defence, has shown himself to be a clever stick-handler with a good shift when rushing, as well as very capable defensively. Pat McReavy at center has come through like a veteran, being a tireless back-checker with an ability to lay down perfect passes to his wings. Lately Pat has been earning two and three points a game regularly. Johnny Mitchell is another of last year's promoted Buzzers, and he has been playing a very heady and aggressive game at left wing. The third defenceman is Harold Jackson, a newcomer. He is a standout on defence, using his weight and speed to advantage. With Corrigan and McNamara teaming up with him, St. Michael's has a defence this year that has proven as effective as that of 1934's Memorial Cup winners. Another new man to St. Michael's is Freddy Hunt, a speedy center, who has shown real ability to date. Freddy can certainly "turn it on" and can skate with any man in the Junior O.H.A. After two years' absence, Don Metz has come back to St. Michael's and shows promise of following in the footsteps of his brother, Nick. Don plays right wing and is a top-notch performer, being a fast skater and a clever and heady stick-hindler. The roster is rounded out with Raoul Bernier, a smart little goal-tender from Montreal. He has a good eye, moves very quickly and is a valuable addition to the club.

In the pre-season, S. P. A. series, St. Michael's lost in the final round, when the highly publicized and strongly favour-



Back Row: G. McNamara, McReavy, Doctor Laflamme (Coach), Mitchell.
Middle Row: Metz, Jackson, Sheedy, Conway, Benson, Corrigan, H. McLean.
Front Row: Burnier, Read (Mgr.), Blum (Trainer), Dunne.

ed West Toronto Nationals nosed them out, 4 to 3. The Nationals then travelled north to defeat Sudbury Wolves in the Challenge Round in two straight games.

The club has come along steadily under the excellent coaching of Dr. Jerry Laflamme, finishing the regular schedule in first place, ahead of West Toronto and Native Sons. The season was completed with one loss—that to West Toronto. This defeat was avenged later when the Irish shut out the high-scoring Nats by the score of 2 to 0. The season's record showed 9 wins, one loss, 60 goals for, and 16 against.

St. Mike's met the burly Native Sons in the first round of the playdowns on a

two game, total goals basis. The Sons emerged from the first game with a one-goal lead, by virtue of a 4-3 victory in a bruising game. However, the Saints pleased their supporters by taking the round by a three-goal margin, winning the final game 6-2.

After winning the thrilling round against Native Sons, the Irish battlers met in a three out of five series with West Toronto Nationals for the "Big 6" group title.

The first game was a thriller. Both teams played fast, hard hockey, with West Toronto coming through with the only goal of the game. The red light went on behind the Nats' goal when Pat McReavy banged one at the goal during a scramble in front of "Red" Hall, but the referee disallowed the tying goal, saying that it had not gone in. It was a close decision, and numerous people in amateur hockey circles still believe this all-important goal was good. In the second game, the Nationals got off to a flying start and could do nothing wrong, as they skated off with a 6-1 victory. The third game was also taken by the Redshirts, and it was a heart-breaker. St. Mikes led for the greater part of the game only to have their opponents score three quick goals in the closing minutes and win 6-5, and thus St. Mikes was eliminated from this year's Junior O.H.A. competition.



Rev. M. S. Lynch, C.S.B.,
Director of Athletics

St. Michael's Buzzers Win New Cup

Cop Dr. Jack Egan's Trophy and Make Semi-finals

By JOHN FLAHIFF

DISPLAYING the high calibre of hockey evidenced in St. Michael's Junior "B" teams for the past few years, the 1936 Buzzer aggregation has successfully completed its eight-game schedule, having chalked up six victories against one defeat and one tie game. Although beaten in the first game of the S.P.A. series last December, when they lost to the Toronto Dukes by a score of 3-1, the youthful Prep school team has been welded into a formidable hockey machine under the competent tutelage of Dr. Jerry Laflamme. With this year's Buzzers are Burkhart, Taylor, Lukasic and Harry McLean, members of last year's "B" team, which reached the O.H.A. finals.

The task of tending the Double Blue nets was shared between Blackhall and Tom McLean, both good junior goalies. In Ab Tom and Bill Stukus, Coach Laflamme possessed two hard-hitting defence men. The front line was composed of Meader at center, the aggressive Bill Burkhart at right wing and the French-Canadian speedster, Monnette, on left wing. The second line, including diminutive Billy Taylor, "Bunky" Lukasic and Paul McNamara, has a combined age total of forty-five years and should the team fail to annex this year's title, the school is assured of a winning combination next year. Harry McLean, Warren Heamer, John Callaghan and "Frenchy" Alain complete the Buzzers' squad. The team was managed by Joe Flynn and Freddy Blum was trainer.

Although last season's Benson-McReavey-Mitchell line has been taken up as a unit to play for the 1936 Major squad, Coach Laflamme has produced another winner, whose only group set-back this season was the first absorbed by a St. Michael's Prep team in three years. It is rather difficult to predict how far the Buzzers will advance in the play-offs, but Jerry Laflamme and Father Lynch expect them to do as well as the prep teams of the past two years.



Back Row: Tonn, Callahan, Burkhart, Stukus, Taylor.
Middle Row: Lacey, Lukasic, Heenan, Alain, Faught, P. McNamara, Meader, Monette.
H. McLean
Front Row: Blackhall, Flynn (Mgr.), Blum (Trainer), L. McLean.

Ontario Champions

(Continued from Page 87)

galaxy of stars in which the inspired work of Leo McLean, Cooney, O'Loughlin, Shuba, H. McLean, Tonn, Nigro, Wilson and T. McLean stood out. At the end positions the sensational playing of Mitchell, Burkhart and Pickard was one of the highlights of the season. The alternates, Kirby, Morrison, Deremigis, Pocius, Perras, Dunne and Birt, turned in creditable performances and drew much attention by their fine playing.

Many reasons for the Irish success could be stated, but foremost of all was the fact that the squad's destiny was guided by one of this country's leading coaches whose shrewd genius led his team to the goal for which it had aimed, the O.R.F.U. Interscholastic Championship.

"Jerry" Laflamme

(Continued from Page 39)

The fine spirit of fellowship that the Doctor always has with his boys does not disappear when they have played their last game of junior hockey. They still remain "His Boys," no matter what career in life they embrace. The affection is still alive that manifested itself in the long, trying hours of practices; the same interest that was apparent in his frequent enquiries regarding their class work and the same words of encouragement to the floundering beginner, he still has for "His Boys." One need not look far to see that the feeling is mutual. The lofty ideals of true sportsmanship that the Doctor reflects become the pattern for his players. What more could any school ask for?

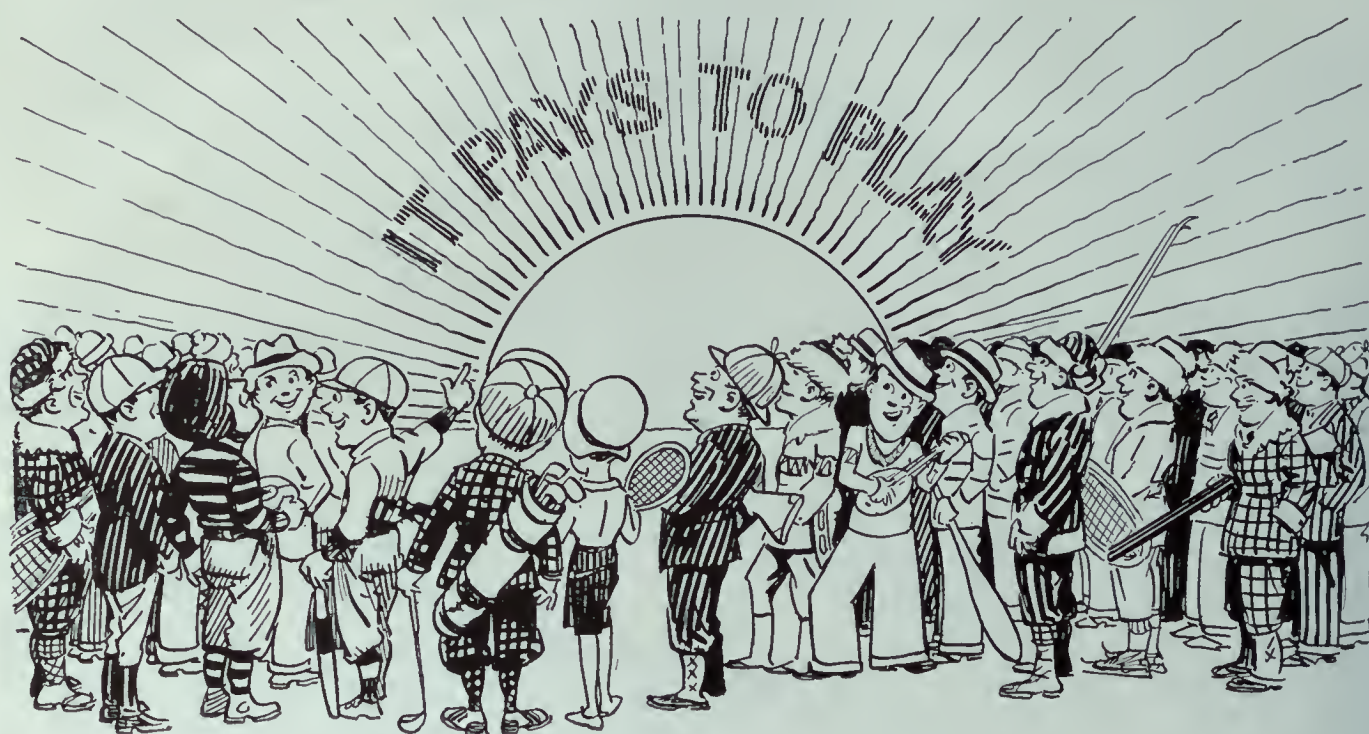
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Varsity Seconds

COACH McCutcheon's Varsity Seconds this year were built around St. Michael's men. The boys from Bay street formed the nucleus of one of the best intermediate teams to represent the Blue and White on the court for many a season.

Before any actual playing began it was seen that Powers, Peters, Dougherty, McLaughlin and Marling were the men who would do most of the playing on the team. The first four named proved to be regular starters, while Marling, though rarely a starter, saw action in nearly every game.

The McCutcheon-coached aggregation, picked to repeat as winners in the Inter-collegiate loop, are headed that way as this edition goes to print. In the O.B.A.A. loop, the quint finished second to West End "Y," but with any sort of luck would have copped the first position.

We wish to offer words of praise to these five St. Michael's men for their excellent work on the court for the Intermediates during the past season. Jack Powers was the scoring threat of the team. He was the spearhead on offense and defense and most of the scoring plays were built around this lad from Troy, a really polished and experienced player who was playing outstanding ball when an injury to his foot forced him to retire in mid-season. If Jack had played all season the second position in the city loop would easily have been a first.

Frank Dougherty was by far the best defensive man on the team. Very few opposing forwards scored many points when this sterling guard camped on their trail. He showed himself a fine ball-handler, an excellent team man, and an ideal guard.

"Red" McLaughlin is the sensational type of forward, a dangerous man who can score from any position on the court. Fast and elusive, he is a real offensive threat.

Charlie Peters was the big center man and an important cog in McCutcheon's team. He has height, which makes him valuable under the boards, and above all, he was a steadying influence on the whole team. Charlie usually ended up ahead of his man in points because he was a fine defensive player and could get his baskets at the same time.

Ray Marling played some excellent ball for the Blue and White Seconds. He was essentially a team man whose passing and picking helped the others score the baskets. He proved a great help, for he fitted right in with his teammates and made them look better with his excellent team work.

All these men have still one or more

Father O'Toole's Intermediate Cagers



Standing: Cook (Mgr.), Roland, Lamb, Coggins, Lambert, McCarthy, (Mgr.)
Seated: Riley, Sweeney, Hastings, Flynn, Fr. O'Toole (Coach).

AFTER being absent from Intermediate competition for a year, St. Michael's again placed an Intermediate basketball team on the floor this season under the guidance of Father O'Toole. The quint was composed chiefly of students in the Western course who were unable to play in University sports. It was this team which represented the school in a trip throughout New York State, playing games in Rochester, Auburn, Geneva and Rome during the Christmas holidays. Besides these games the Double Blue aggregation played out a regular schedule in the city O.B.A.A. League.

The Irish enjoyed a fair season, winning about as many games as they lost. They all possessed the fighting St. Michael's spirit as they battled their best under Father O'Toole's tutelage, but they seemed too young and inexperienced for the brand of ball played in Intermediate circles.

The team was ably directed by Father O'Toole, whose coaching prowess in the court game is unquestioned, but they were generally outclassed in experience and skill—though never in fighting spirit. Out-scored but never dispirited, Father O'Toole's boys always gave a good account of themselves no matter who the opponent.

"Ade" Hanna was captain of the five. More experienced than the others, "Ade" played a fine brand of ball all season. Tommy Hastings led the scorers by a large margin. He was always a dan-

gerous man and rang up his points against every man he played. Roland, Lamb, Flynn, Lambert and Sweeney fill out the team; and each of these, too, did well in every game they played.

FOOTBALL HEROES

(Continued from Page 85)

coached aggregation . . . Tony Saeli, a husky inside, whose steady work helped the same line.

We must also mention the fine play of Frank Sirdevan, a middle with real power and a hard charge, who made the Varsity senior squad, but because of a scholastic difficulty, had to confine his playing to the Junior team this season. This stocky lad cannot help being a star with the seniors in a few years, for his work as captain of the Juniors was outstanding all season.

These men bring St. Michael's closer to the University and the University closer to St. Michael's. They have performed a noble service for their school and they have done it like true St. Michael's men. They have displayed a fighting spirit, a true sense of fair play, and sportsmanship. They belong as much to us as to the University. We are as proud of them as she is. They are *our football heroes*.

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Whether you are an alumnus or student, you will have many real opportunities during the spring and summer months of helping to establish this new review as something permanent at St. Michael's. If you think it is really worth while, please do what you can to help us get new subscribers. Show "The Thurible" to your friends and to as many of the Old Boys as you happen to meet.

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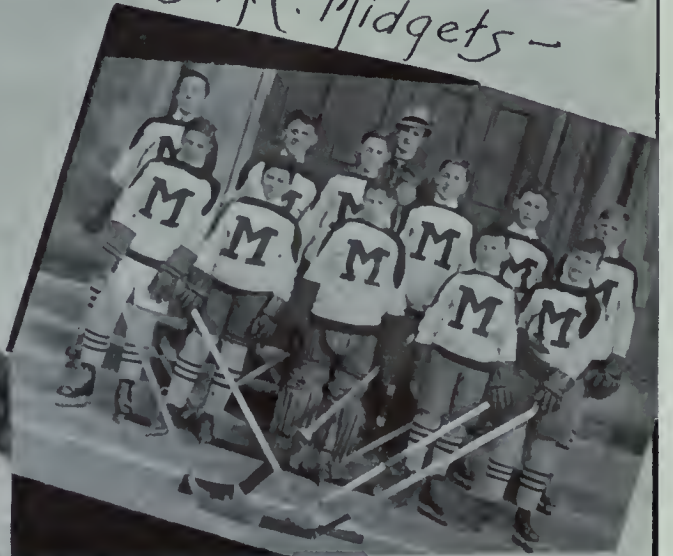
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- Jean Marois
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job -

- East End Bantams -



- S.M.C. Midgets -



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Front Row: Marling (Mgr.), Wright, O'Brien, McCarthy, Fr. Kehoe (Coach).
Back Row: Scandiffio, Walsh, Sirdevan.

AFTER a lapse of many years the Double Blue of St. Michael's was represented again this year in interfaculty hockey. The Irish were placed in the strongest group in their quest of the Jennings Cup, being scheduled to play against S.P.S., Meds, and Dents. Father Kehoe undertook the task of rounding out a team to compete against the best in interfaculty hockey. He was handicapped insofar as he could not begin practice until a late date because of the uncertainty surrounding the team's entrance into the league. St. Mike's had to be granted special permission to play by the U. of T. Athletic Directorate because of their having an O.H.A. team of their own.

After only two or three practices, St. Mike's skated out against the strong S. P. S. team which had been practicing for a month. Showing a lack of condition and no teamwork, the Irish went down, 3-1.

Next the team was called upon to meet the Dental outfit which was in the finals last year. In spite of the fact that the team showed improvement over their first game, they lost to Dents, 2-0. They worked in for several good scoring chances in this game but had poor luck around the nets. However, the Irish came through with a 4-2 victory over Meds and earned the right to meet the Engineers in the playoffs. But it was the same story as St. Mike's and S.P.S. again clashed, S.P.S. putting St. Mike's out of the running for the Jennings Cup for this year. The schoolmen took the first game 4-0, and the second, 5-2.

Gus O'Brien played good hockey in goal, yielding eight goals during the regular season. Jimmy Burke, Tom Scandiffio, and Frank Sirdevan formed a very formidable defence—handing out stiff bodychecks to all opponents. Up forward, Pat McCarthy, Fred Wright, Bud and Charlie Lavery were outstanding, although every man played aggressive hockey throughout the season.

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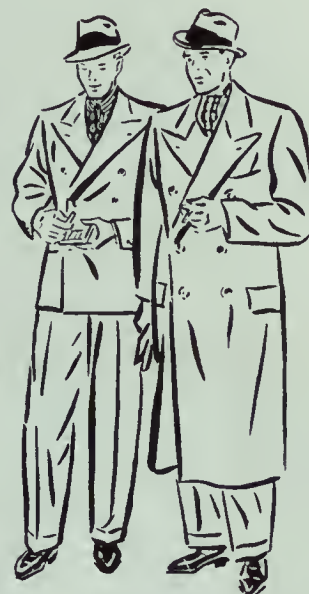


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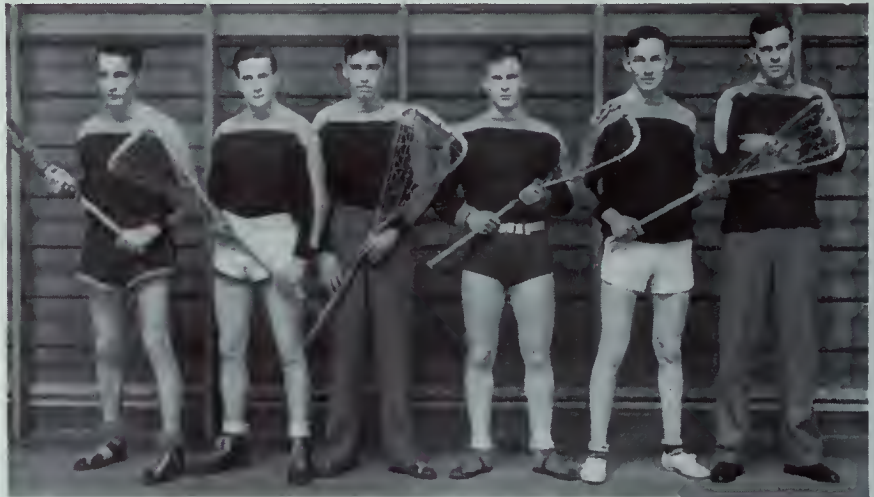
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Dafoe Cup Challengers

Read, Marling, Forrestal, Finan, Dolan, Miller (Mgr.)

THE return to the field of interfaculty competition by St. Michael's was marked by the presence of teams in almost all sports. For the first time in many years the Double Blue was represented in lacrosse by a team which, though fighting, was, sad to say, not victorious. Potential champions (if we are to take their word for it) in the fact that they defeated the only team which had previously defeated the champions, the Irish squad left little to be desired in their play and furnished many a thrilling contest in their quest for the Dafoe Cup.

Handicapped by the smallness of the squad, which forced them to play without sufficient replacements, and the lack of adequate coaching, the team refused to abandon the race. They completed their schedule and every game found each man giving his very best. The small squad was not always a winner, but St. Michael's has no reason to be ashamed of their performances.

Jack Forrestal played goal for the first

time and turned in a splendid performance in every game. He was always a difficult man for the opposition to beat.

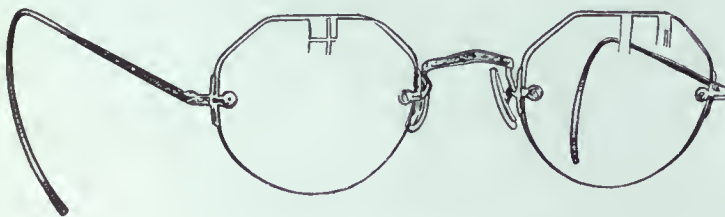
On defence, Belanger and McGlynn proved stumbling blocks in the path of many an opponent. They afforded St. Mike's nets the utmost protection.

Read and Dolan alternated at center and starred both on offense and defence. Both men played well in every game, with Read being the leading scorer of the team.

Marling and Burns relieved each other at the rover position and each played a steady, reliable game.

"Red" Finan covered the home position and his scintillating play was a feature of every game. He was the outstanding player on the team and proved a thorn in the side of every opposing team.

Next season, with this collection of players welded together into a smoothly working machine, St. Michael's will have a team that will stand as a formidable contender for the Interfaculty championship.



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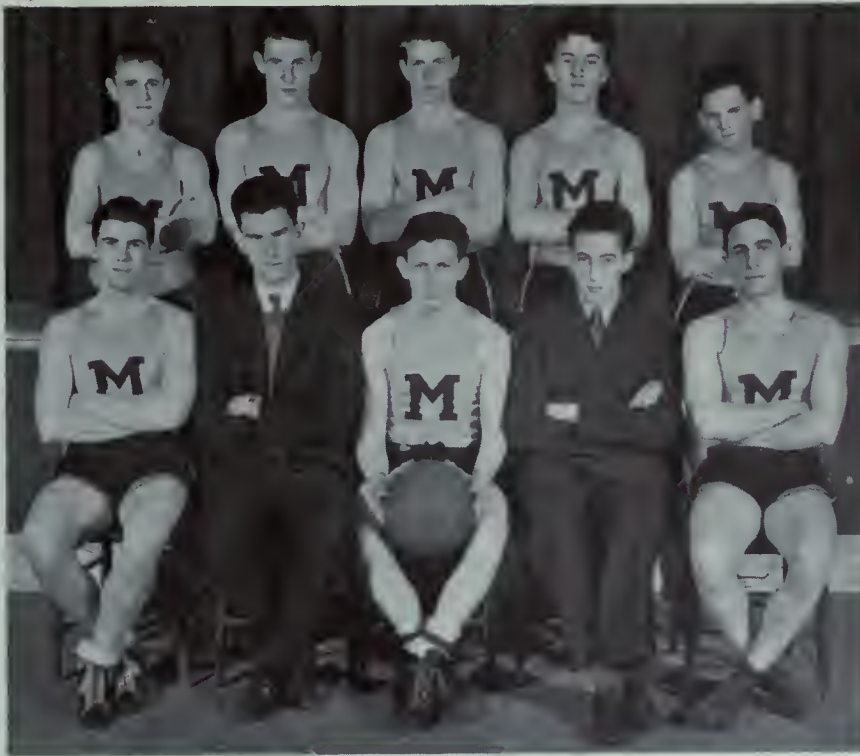
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Standing: Blum, Hartford, Kavanaugh, Grace, Noble.
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BECAUSE so many St. Michael's men played with Varsity Seniors and Intermediates, a championship team in the Interfaculty series was hardly expected, yet the Double Blue Basketeers under Father Denomy went beyond all expectations by their performances in the Hart House gym. Being placed in a strong group with Dents and O.C.E., the Irish were not given an outside chance; but Captain Egan and his crew certainly made it hot for the future Dentists and Teachers, losing out to them only after hard-fought encounters.

Under the tutelage of Father Denomy the Irish cagers made a fine showing, making up for what they lacked in experience by an overabundance of spirit and fight. Each opponent had to show its best form to nose out Father Denomy's

Double Blues, and it was only the added experience of the opposition that proved too much for our men. In the first two games the Irish led at half-time only to lose out in the dying minutes by a small margin each time.

Dan Egan captained this year's Interfaculty team and proved a stellar leader. The offensive power rested in Jimmy Noble, Ed. Hartford and Don McGivern, and all three rolled up a tidy sum of points. Cerame and Blum were the key men whose passing and ball-handling helped the others gain their points. Jerry Kavanaugh proved a star at the pivot position.

Most of the team was drawn from the First Year and we have high hopes that next year this team will bring the Sifton Cup to St. Michael's.

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Standing: Dupre, F'nau, Marks, Forrestal (Mgr.), Cunningham.
Seated: Blum, Clancy, Cremasco, Scandiffio, Aguglia.

AS we go to press St. Michael's is on the verge of winning the inter-faculty baseball championship, the Irish nine needing only a victory in the final play-off tussle with Dents to capture the title.

In the season's opener against Victoria the Irish smashed out fourteen hits while Cremasco was hurling shut-out ball to give St. Mike's its first victory, 10-0. Eleven of the scarlet and gold squad went down via the strike-out route. In the second encounter the Irish hitters had a field day at the plate. Garnering nineteen base hits they dented the rubber sixteen times. Cremasco added nine more strike-outs to his already imposing total and St. Mike's won its second successive game, 16-4. The third game scratched from the records. With the completion of six innings the double-blue were leading 5-4 when a protest was entered by Victoria against an umpire's decision. Ensuing developments saw the protest upheld and the game was order-

ed to be replayed. In the fourth game, against Trinity, the Irish resumed their winning ways with an 8-4 triumph. The Double Blue did not show its former sparkling form and only a late inning rally saved the game.

In the final game with Trinity, the S.M.C. team had everything its own way and won, 8-4. However, in the first play-off game with Vic, the Irish ran into some stiff opposition and only managed to tie up the game 4-4. In the second contest, also very hard fought, with Marks twirling his first game of the year, Vic nosed out the Double Blue in the final moments, 6-5. In the final game, however, behind the superb pitching of Pete Cremasco, who held the boys from Victoria to three hits, St. Mike's won the group title, 5-0. In the first game of the round-robin play-offs, St. Mike's was again beaten, this time at the hands of Dents, the score being 6-3.

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∴ Volleyball at St. Michael's ∴



Standing: Noble, Marling, O'Connor, Blum, D. Egan.
Seated: Powers, Hartford, Hegan, B'sky, Kavanaugh.

AT the close of the sporting activities for the year ending 1935, we find that the boys of St. Michael's have completed a rather successful season in what was for them a comparatively new field of sport.

The game of Volleyball is certainly not what most people conceive it to be—a game for those who cannot cope with the terrific line plunges on the gridiron—or survive the penetrating jabs of the alert boxer—or the body-slams of the wrestler. Consequently they hold the opinion that it is a game for the fair sex only. Anyone holding this opinion is wholly unaware that Volleyball can be made just as exciting and interesting as any basketball or football game. It has its deceptive plays and rough moments and even last-minute thrills also.

There can be plenty of broken bones and bloodshed in this game, just as there are in other games of this sort, such as was witnessed in a national tournament of a few seasons ago, during a competition between two teams for national honours in the United States. When this particular series was completed, there was a casualty list of eight players with wounds such as broken fingers, fractured noses and sprained ankles. It is obvious that these injuries are only slight, but nevertheless it indicates that even Volleyball can be played to satisfy the peculiar likes of some people.

There is also a scientific angle to Volleyball which is worth much consideration. The careful combining of the "set-up" man with the "spiker" is the real problem to be dealt with before any satisfactory results can be obtained. When three of these combinations (six players constitute a team) work together for a considerable length of time, there is set up

a system which possesses as many deceptive and clever plays as one is accustomed to witness in any other field of sport. When the accuracy of the "set-up" man and the arm-power of the "spiker" combine, there can be executed plays comparable to those of any other sport of this nature.

It was due mainly to these two qualities of a Volleyball player, namely, accuracy in setting up the ball and arm-power in spiking it, both of which are attained only after constant practice, which enabled St. Michael's to advance to the semi-finals this last season, suffering defeat only after two hard-fought games, in which the opposition gained victory only by one and two points.

Each player, individually, tried to do his level best to make his playing an important part of the system. There were several outstanding performers, such as Hogan, Egan, Powers, Marling and Noble; nevertheless much of the credit is due to those players through whose unselfish spirit these players could perform at their best.

If this same type of play and spirit is manifested again next October, without a doubt we may look forward to another successful season, culminating perhaps, in the final play-offs for the Volleyball championship of the University.

Austin J. Bisky.

Dramatic Season

(Continued from Page 73)

For the first time, the public was invited to a production at the Auditorium when the second play of the year, G. K. Chesterton's "Magic" was produced. It proved to be an excellent choice and highly popular. The showiest performance was contributed by Archie Harris, whose high comedy was just the right relief from the heaviness of the rest of the play. Harris' portrayal was overdone, but in this case, that was to its benefit instead of the reverse and Harris realized this. Carrying totally different, but just as difficult assignments were Henry Maloney and Justin O'Brien and both scored with their performances. Others in the cast including George Delhomme, William Shea, Peter Swan and Thomas Coughlan, the latter as "Patricia," the heroine, making a thoroughly attractive girl, were uniformly good.

One other dramatic event of the St. Michael's year was not a school production. Nancy Pyper's popular Hart House Players held a theatre night for St. Michael's. The play was an old-time melodrama, entitled "Hounded by Hate," and probably never in the history of Hart House Theatre has an audience entered so wholeheartedly into the spirit of the show.

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Oh Mother lovely, crown'd in splendour,

When e'er there's teardrops on your cheek,
For us who are in trial weak.

When Purity with sorrow cries,
And Grace restrains despairing sighs,

And through the grief that's in your face,
Hope in your Son shines for our race.

That sight would melt the hardest heart
With poignant grief to see them start,

Those sadd'ning tears on holy cheek
Of gentle maiden, pure and meek,

Whose human heart such sorrow bore
As never human heart before.

Oh Mother dear, your weeping eyes
Our hearts of sin with love chastise.

Rory F. Egan.

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Archbishop's Address

(Continued from Page 57)

are now seen to be the feet on which we walk, the eyes with which we see." Dr. Carr's vision and work in this sphere of the intellectual and spiritual development of St. Michael's is all the more praiseworthy when we realize that some material development of the institution had long since been projected, as the old buildings, while redolent with cherished memories, became inadequate to ever-increasing needs. The temptation, to which so many leaders have succumbed, of building a showy material fabric rather than of developing brain-power for the work of the institution, must have been very strong. Be it said, however, to the glory of the Basilian Community, that it is only after having placed the intellectual life of this institution on a very high plane that its guides and their advisors thought of material buildings. We rejoice indeed to-day to see this temple of learning and religion rise, but we rejoice still more in the thought that through the added and more adequate accommodation, still greater things will be accomplished by St. Michael's for the intellectual life of our land.

I gladly seize this opportunity to express my satisfaction and gratitude on the happy relations that have always existed between St. Michael's and the great University of Toronto, of which it forms a part. May they ever continue to be frank, sincere and cordial. We are eager to give our young men and women every opportunity afforded them by such a fine institution as is the University, and we are comforted by the fact that through St. Michael's and the affiliated colleges of Loretto and St. Joseph's, the Church breathes her ever pure and unearthly spirit into secular learning, fashions and moulds the hearts of our Catholic youth, binds them together in the bonds of Faith, and superintends, as our glorious Pontiff so ardently wishes, their religious life and Catholic Action. In other words, the Church would, with St. Paul, say to her children who seek scholarship and professional training as well as to the humblest within her ranks: *"You are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-Stone, in Whom all the building, being framed together, groweth up into a holy temple in the Lord."*

A double loyalty but a nowise conflicting loyalty bids us rejoice in seeing St. Michael's take this forward step in her already long and fruitful career. We rejoice indeed but not in any worldly

temper or tone of boastfulness. We are too conscious of our divine responsibilities and of our high destiny as the bearers of the Christian tradition of learning to a new generation. The office of St. Michael's College, as we understand it, is to be a strong force for the welfare of both Church and country, to train great leaders for the service of both—men of broad views and sympathies, men of deep religious convictions of high ideals and noble purposes, whose influence will always be for humanity's greatest good.

We are happy to bless and put in place the material corner-stone of this new structure and as we do, we fervently pray

that Jesus Christ may ever be the spiritual corner-stone of this beloved home of learning and piety. May St. Michael's, resting on that enduring and unshakeable foundation, ever continue to send forth men both saintly and scholarly, men burning with civic as well as religious zeal, men impelled to live purely and to act nobly by the threefold love of country, of neighbour and of God.

DR. GUINANE DIES.

Dr. Joachim Guinane, a student at St. Michael's from 1874-1881 and a brother of the late Rev. James Guinane, C.S.B., passed away on March 12th.

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Catholic Leadership

(Continued from Page 7)

the crucifix than in all the books of philosophers. And there is more than one incident in his life which confirms this statement. At Paris, when the Masters sought his advice as to the proper method of teaching the mystery of the Eucharist, he went first and laid his answer on the altar, imploring the crucifix; brethren who were watching him, suddenly saw Christ standing in front of him on the draft which he had written and heard these words: "Thou hast written well concerning this Sacrament of My Body and thou hast well and truthfully resolved the problem which has been put to thee, so far as it is possible to be known on earth and described in human words." We have similar testimony from Brother Reginald who was his constant companion and disciple during his last years. On his return to Naples after the death of Thomas, Reginald related the following: "My Master refused to allow me, so long as he lived, to reveal the wonders I saw with my own eyes. It was not so much to the effort of his mind that he was beholden for his learning as to the force of his prayers. Whenever he wanted to study, to debate, to teach, to read or to write he would first have recourse to the secrecy of prayer in tears before God to discover in truth the divine secrets, and the result of his prayer was that, whereas before praying he had been in doubt, he came away instructed."

It is not necessary for me to stress the essential need of personal holiness in the Catholic leader of to-day. It is a true principle that the means in any project must be proportionate to the end. Now since the aim of the Catholic leader is supernatural, the means also must be supernatural, and the normal assurance that means are available is the personal sanctity of the leader himself. The Catholic who puts into requisition his natural ability only, has but the use of his left hand in the battle, disregarding that which would make him relatively invincible. Besides, his example will give the lie to his words and deeds.

I pass along to the third striking feature in the life of St. Thomas Aquinas, namely, his intellectual greatness. No man ever subjected a problem which came before him to such thorough analysis. No man ever gave so much to the human intellect because no man so accurately defined its limitations. No man proved more conclusively the need of a sound philosophy for the conduct of life in all its phases, and the need of correct ideas about God, and the soul, and human life. St. Thomas among Christian philosophers first gave the primacy to the intellect.

He was appointed by God to save the mind. No man was better equipped by nature to do it, for by universal agreement he possessed one of the greatest intellects of all time.

Now the application which I make of this feature of the life and thought of St. Thomas to the question of Catholic leadership to-day may cause you some surprise, but I hope that it may interest and enlighten you. I am going to answer the question: "What is the good of the Institute of Mediaeval Studies?" I am going to say that its purpose is to cultivate Catholic leaders by disseminating Catholic ideas. M. Maritain tells us that the

disease of the modern world is a disease of the intelligence. He means that it is loose thinking, incorrect ideas, insufficient light which are the cause of our failure. The Institute of Mediaeval Studies exists to counteract this disease of the intelligence.

Let me put it this way. You have heard during recent years a great deal about Catholic Action. It is the participation and co-operation of the laity with the Bishops and clergy. You have had it urged upon you as the great need of our day. Now, valuable as Catholic action may be, it is valuable only as far as

(Continued on Page 109)

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(Continued from Page 107)

it is intelligent. It is not *action* merely, but *right action* that is desired. Action must be along the right lines, not merely for the immediate future, but for the more distant future. There must be correct ideas about Catholic Action. More harm is done by zealous people doing the wrong thing, thinking they are right, than by malicious people consciously pursuing their way of evil. There is always hope that the man who does wrong consciously will repent and correct himself. There is no hope for the man who thinks he is right whereas he is wrong. With this latter type the world has been much afflicted in our day, and that is what Maritain means when he says that the disease of the modern world is a disease of the intelligence. Now I think it is a fair statement that the purpose of the Institute of Mediaeval Studies is to turn the current of ideas, which the Middle Ages formulated, upon the problems of the present day, as a basis for Catholic Action. Its purpose is to furnish ideas for Catholic Action.

Let me exemplify. The world is in a sorry plight to-day, and is calling for a remedy. The economists have been called in. They have given us certain soporifics, telling us, for instance, that depressions come in cycles, or that inflation is inevitable, or that deflation will be beneficial, etc., etc. It is pathetic what faith people have in economists. It does not seem to occur to them that the science of economics is hopelessly astray, that it is time to cast the classical economists into the outer darkness.

In the early nineteenth century economists made the proud boast that they would build up a civilization by human reason alone. They rejected the supernatural. They conceived man as a being without original sin, without grace, even without free will, and with this economic man as their prime factor, they planned a new culture. Science would remove disease, education would remove prejudice, and democracy would provide the maximum of human happiness. What was the result? There could be only one result. They had a false idea of man. Now you cannot build a sound economic order on a false philosophy of human nature. Man is free, man is a moral being, and not a mere cog in a machine. Man has committed original sin and needs grace. Man does receive grace. Economics that is worthy of the name of science must take account of these things. So St. Thomas taught. He was concerned with what people ought to do in the process of providing for the common need. It was not merely what they did, but what they ought to do, which interested him. There were right and wrong ways of doing a

Rev. B. F. Sullivan, C.S.B.



Father Sullivan is the kind of a priest who "stays with you" long after graduation. To know him is to feel the conviction that you have a friend for life. As the Registrar of St. Michael's College, he has been a great help to the students in aiding them to choose the courses best suited to them. Always willing to assist any student in any difficulty, he has endeared himself to the undergraduates by his readiness to discuss every kind of problem with them. It is very seldom that one finds him not busy discussing with someone. Besides his duties as Registrar, he is also a teacher of philosophy among the Honour Course students.

thing, and only the right way was the economic way. But the classical economists of our day will have none of this. They insist that economics has nothing to do with moral questions. And so, I say, we must leave them and go along without them. I am glad to see, however, that President Roosevelt and those associated with him in the great task of restoration in the United States appear to belong to a new school of political economy. They do admit moral considerations. They started their scheme of recovery with two incontrovertible facts, and they are moral facts. They postulate the right of a man to work, and to a living recompense. Whatever may be the just rate of profits, whatever may be the just rate of interest, if indeed there should be any, one thing is certain: man has a right to work and to recompense for that work which will enable him to live decently and support his family. A scheme that is built upon these facts is built upon a rock. A scheme that starts with these facts is, up to that point, economically sound.

And I say that if economics are to save modern civilization, it must be a new type of economics. It must be a Christian economist, one who has drawn the fun-

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damental principles of his science from St. Thomas Aquinas. And if Catholic Action is to solve the problems which it is asked to solve, it must be directed by such economists, and inspired by correct economic ideas.

Let me give one more example of false ideas which we must discard, which it is foolish to act upon. I refer to the tendency of modern thought to glorify the practical and the utilitarian. From Francis Bacon on, it has been a leading idea that truth is something useful. "Be a producer" was the advice of a typical industrial leader of our day. And so obsessed are we with this maxim that even to-day, when one of our troubles is over-production, the only remedy we can suggest is that we get the wheels of industry moving again. Now the fact is that it is false to say that production is the highest function in life. St. Thomas tells us that contemplation is the noblest thing in life. It would take too long to point out the significance of this statement for the economy of our day, but this at least can be said. The ideal of production is obviously false. It is this false idea which accounts for the appetite to amass wealth which is so widespread, and which prompts us to hold up as ideals men who have done so. It is impossible to make people satisfied with their station in life, "Bigger and better" is their motto. But we will never have a healthy arrangement of society until we convert his craving for material gain into something spiritual, into a longing for God; in other words, until we have a correct idea of what constitutes the highest and noblest life.

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Father O'Toole

Father O'Toole came to St. Mike's from Assumption in 1934. In his two years here he has greatly increased his host of friends and his popularity among the students bears witness to his geniality. He is professor of Latin in the Western Course and in first year Toronto. But his duties as teacher have in no way limited his outside activities; he is prefect of House "90" and the coach of this year's Intermediate basketball team. A little chat with Father O'Toole is always a sure cure for that college malady known as "the blues."

If, therefore, the great need of our time is correct thinking, correct ideas, the Institute of Mediaeval Studies will do a great service in making available for distribution the ideas of that great period of Catholic life and thought, the Middle Ages, and those Catholic ideas will form Catholic leaders and be the germs of Catholic Action along various lines.

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The Institute

(Continued from page 11)

found that the type of work required by the standards of the Institute was really too much to expect students to do in summer courses, and the plan for continuing the work of the Institute during the summer months was thenceforth abandoned.

During the years which followed, the Institute continued to develop. Father Bellisle had meanwhile been appointed Superior of St. Michael's College. He gave his utmost efforts to the work of building up the Institute, for the establishment of which he had been in no small measure responsible. In his capacity as Councillor to the previous Superior, Father McCorkell, he had strongly supported the proposed undertaking and gave valuable advice regarding its establishment. Now, as Superior himself, he lost no opportunity to foster its growth. He augmented the staff by the appointment of Father Scollard as Librarian of the Institute and it was during his tenure of office that Jacques Maritain was invited to become a member of the staff.

Through the whole-hearted interest of Father Bellisle and with the generous co-operation of the General Council of the Basilian Fathers, it became possible to extend the work of the Institute to include a broader study of the civilization and culture of the Middle Ages. The need of a larger staff immediately made itself felt. A number of young Basilian priests were, therefore, chosen to be future professors in the Institute and were sent abroad for four or five years to prepare themselves for this work.

Meanwhile the Institute carried on the work it had originally undertaken, until, on the return of these young professors, it would be possible to enlarge its scope. In the summer of the year 1935, the five Basilian priests who had been studying in Europe, Fathers Kennedy, Denomy, Flahiff, McLaughlin and O'Donnell, returned to Canada to enter upon their duties in the Institute. The work of the Institute was now completely re-organized. Courses in Canon Law, Liturgy, History, Archaeology, Art and Comparative Literature—all dealing with the Middle Ages—were added to the already existing courses in Philosophy, History of Philosophy, Mediaeval Latin and Palaeography. Owing to the co-operation of Father Coughlin, Superior and Professor of Dogmatic Theology in the Scholasticate of the Basilian Fathers, it became possible to introduce a special course in the Theology of St. Thomas for the students of the Institute.

During all these years, students came
(Continued on page 115)



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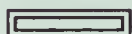
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The Institute

(Continued from page 113)

from various universities in Canada and the United States—there have been as many as twelve different universities represented among the student body of the Institute at one time—to pursue graduate work at the Institute of Mediaeval Studies and obtain higher degrees from the University of Toronto. A considerable number of them obtained the Master of Arts degree and, so far, five have completed work for the doctorate and have been awarded the degree of Doctor of Philosophy by the University of Toronto. All these young doctors, as well as several others who interrupted their studies at the Institute before obtaining their Ph.D., are at present occupying positions as professors, instructors or lecturers in colleges and universities in this country and in the United States.

The organization and development of the Institute of Mediaeval Studies was made financially possible by the generous patronage of Senator Frank P. O'Connor, to whose munificent charity the Institute owes a lasting debt of gratitude.

Bishop Carroll

(Continued from page 9)

and of the religious orders of men and women under his jurisdiction. One of the colorful events over which he presided so charmingly was the tumultuous welcome of Cardinal Villeneuve on his visit to the city to receive a degree from the University of Toronto. So much confidence did the Apostolic Delegate have in him that in spite of his already heavy duties as president of a seminary and Vicar Capitular of a diocese, he asked him to accompany him as secretary in an Apostolic visitation of the Colleges and Seminaries of Canada. When this work was completed he turned to the task of organizing the never-to-be-forgotten welcome of the diocese to the new Archbishop, when Catholic Toronto took him to its heart. With Archbishop McGuigan formally in office Monsignor Carroll would willingly have given up all responsibility for diocesan administration in order to give his whole attention to his beloved Seminary, but the new metropolitan was not to be denied and Monsignor Carroll became Vicar-General.

And now the Holy See has named him Bishop of Calgary. The administration and appreciation and prayers of his old College go with him as he takes up the task of guarding the gates of the City of God at the foothills of the Rockies.



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Catholic Action

(Continued from page 15)

but as real and practical guides in every department of human activity. Men have been taught and they believe that the purpose of life is to be found on this earth; they must be shown that man has here no lasting abode. Men have been told and they believe that the only reality is that which they can see and touch and measure; they must be shown that all such things must pass away, that the abiding truth, the unending reality, is God, a real personal God, creator and conservator of the world, the purpose and end of the lives of men, truths that blind and foolish teachers have relegated to the realm of fairy tales. To-day it is commonly believed, particularly among intellectuals,

that religion is a private affair, that it is extraneous to other forms of human activity, and into business, into social and political matters. The prevalence of such an attitude is eloquent evidence of the abysmal state of our cultures. However, I merely wish to point out here that such a principle is in direct opposition to the teaching and practice of Our Divine Lord. On Catholics devolves the solemn duty of pointing out the falseness of such principles. You know where the truth is to be found. You have received it not from the lips of men but through the God-given gift of the true faith. It is your obligation, as it should be your deep desire, to make that truth shine before men that they may honour your Father who is in heaven. And therein lies the purpose of Catholic Action, the promotion of the

honour of God through the reign of truth and love among men.

It is not my purpose to dwell at length here on the means by which this aim is to be achieved. These means will be as many and varied as the circumstances in which Catholic individuals and communities find themselves. It need scarcely be mentioned that a great deal may be accomplished through proper organization. You have an example of that before your eyes to-day in that splendid campaign that is being waged in the United States and in our own country against indecency and immorality in picture shows. Similar crusades can and doubtless will be inaugurated against other enemies of Christian civilization. But Catholic Action goes even further than this. It extends its call to the Catholic not only in corporate



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movements but also in individual efforts, wherever and whenever God may be calling him.

In closing, I should like to point out a few general conditions for the success of your efforts. First there is the importance of prayer, a fact too often forgotten even among Catholics. Among the many errors popularized by the 19th century, few have had a more widespread influence than its sneering propaganda against prayer. In final analysis, it amounted to a substitution of man's efforts to the help he can and must seek from God. The result has not been gratifying. Catholic Action must be rooted deeply in prayer, must live by prayer, must expect no lasting results except through prayer. Direct action and work are desirable, are necessary but their value will depend on the prayer that inspires and sustains them. To expect results from prayerless activity is to look for action from a body whose soul has gone. Not the least influential in Catholic Action will be those who call down God's blessing and power on the action of others though they may be prevented by circumstances from exercising any direct action of their own.

Another point to bear in mind is that personal sanctification is an indispensable element of Catholic Action. Professional reformers are not popular to-day. They have too often been open to the suspicion of being more concerned with the conduct of others than with their own. Catholic Action must be free from every trace of the pharisaical. No one, not even Judas Iscariot, was so bitterly reproached by our Blessed Lord as were the Pharisees. They are still in our midst and are no more commendable to-day than when the Eternal Truth likened them to whitened sepulchers. The Catholic stands before the world as a follower of Christ. He must never lose sight of his ideal; he must strive to attain it by ceaseless effort. His very failures must be made to serve as a form of recognition of that ideal. There is no more appealing argument of the

truth of his religion than the life of a real practical Catholic.

Finally the aim of Catholic Action must not be merely to triumph over someone, to rejoice over the defeat of an opponent even if that opponent is in the wrong. Its very soul must be the love of God and the love of neighbour which, to be genuine, must be the outcome and the manifestation of the love of God. Only in this way can this noble cause be kept free from bitterness and hatred, contention and strife, which are the common appanage of merely human rivalry.

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Mathematics

(Continued from page 28)

the sum of the angles of a triangle on the surface of the earth equal 180° . Our most accurate measurements say that they do, but there may be a difference small enough to escape detection.

Again, in another example, Euclid postulated only three-dimensional space, which is parallel to the physical phenomena of length, width and height. Riemann, however, postulated four dimensions and set up the apparatus for Einstein's theory. Others have evolved geometries of n dimensions; and one of the latter group has paved the way for the mechanics of atoms. The reader may claim that n , or even four dimensions are an absurdity, but we have only to point to the results achieved to answer this objection.

As a final consideration, we might ask: "What is the trend of modern mathematics?" If we may sum it up in one sentence, it is toward ever greater generality on the one hand, and toward an increasingly rigorous proof on the other. The first-named tendency has caused, during the past century, many brilliantly successful attempts to integrate into one great theory a number of disconnected, individual theorems. Those who have achieved these heights have had the joy of seeing the queer patchwork fall into a definite pattern, where order replaces chaos. Following the second tendency, mathematicians have scrutinized their proofs more closely than ever, and have rejected as false many things formerly regarded as obvious. The proof must now be far-reaching, but it must also be rigorous. The word "obvious" can find no place in the modern scheme of mathematics.

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Liturgical Movement

(Continued from page 29)

However, for all spiritual purposes, God has established a special society to whom He has assigned the duty of carrying on this public cult. This society, the Church, is not confined by the boundaries of any one state, but embraces potentially all mankind, and performs in the name of all men, the public worship that is due to God. Now this official public worship of God, carried on by the Church, is what we call the liturgy.

The liturgy of the Church is threefold: sacrificial, sacramental and epenetic. It is sacrificial: the great High Priest, Jesus Christ, offers Himself in His own name and in the name of all the members of His Mystical Body as a perfect sacrifice of adoration, petition, expiation and thanksgiving to His Eternal Father. This sacrifice, the Mass, is the great essential act of the public worship, in which every Christian is bound to participate by virtue of his membership in the Church.

The liturgy is sacramental. The seven sacraments are the channels through which pours the flood of graces from God to man. In the sacrificial liturgy, there flows from the Mystical Body of Christ toward God a stream of adoration, praise and devotion; in the sacramental liturgy, the current is reversed, and man as a member of that Mystical Body receives the gift of the Divine Bounty. Moreover, certain sacraments play a special role in the liturgical life of the Church. 'The sacraments of the New Law,' says St. Thomas, 'are ordained for a twofold purpose, namely, as a remedy for sin and for divine worship . . . Now a sacrament may belong to divine worship in three ways: first in regard to the thing done, secondly in regard to the agent, thirdly in regard to the recipient. In regard to the thing done, the Eucharist belongs to divine worship, for divine worship consists principally therein, since it is the

sacrifice of the Church. In regard to the agent, Holy Orders belongs to divine worship since by it men are deputed to confer sacraments on others. In regard to the recipient, Baptism belongs thereto, because by it man obtains the power of receiving the other sacraments.' (III. 63.6. C.). It is most important to note the relation of these last two sacraments to the liturgy. By Baptism man is made a member of the Mystical Body and receives a character or a power which makes him capable of receiving the divine gifts; by Orders, he receives a further character which empowers him to hand on to others these same divine gifts. By reason of these two sacraments, man is made a sharer in the priesthood of Christ (in a much greater degree, of course, by the sacrament of Orders), and thereby he becomes eligible to perform his part in the public worship of God.

Lastly, the liturgy is epenetic, i.e., eulogistic or laudatory. This phase of the liturgy is, of course, closely connected with the divine sacrifice and supplements it. It consists in the public prayers of the Church in which the Divine Office holds the first place. The duty of carrying out this branch of public worship falls especially on those who have dedicated their lives to the task, the great religious Orders, and on those upon whom the Church has imposed the same obliga-

tion, clerics in major orders. Though the individual Christian is not bound thereto, the Church encourages all its members to participate in this great paean of praise, either by assisting at the public recital of the Office or by saying privately all or part of the daily Office.

The duties of the Christian can, then, be summed up as follows. As an individual, man is bound to seek his last end, God, by personal holiness: by prayer, penance and good works. As a member of the Church, he is obliged to associate himself with his fellow-members, in the public worship of God. The two obligations are in no way contradictory, or mutually exclusive. On the contrary, they assist and supplement each other; for the greater the holiness of the individual, the better will he be prepared to participate in the priesthood of Christ, and the more fully he shares in the sacrificial, sacramental and epenetic liturgy of the Church, the more abundantly will God shower down upon him the graces he needs for his own spiritual life.

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A Dream

THE English teacher had been exceptionally brutal that day. For forty minutes he had harangued the class in a harsh, nasal voice, pouring all the venom of his tongue upon a harmless and absolutely meaningless passage from "Macbeth." He wound up his discourse by assigning about nine hundred lines of the same tiresome piece for memory work. It was not without cause, then, that my mind was full of "direst cruelty" when I crawled into bed at night.

As I lay considering the dwarfed intellect of the man, I suddenly became aware by some strange feeling of nausea that I was not alone in the room. Turning my head cautiously, I perceived in the half-light, a weak, abject figure cowering against the opposite wall. Its lips were moving feverishly and its eyes were glazed in craven fear.

"Great heavens!" I ejaculated, "it's my English teacher."

"Don't let them get me," he babbled, "Don't . . ."

His voice trailed off into a series of low animal-like moans. What strange change had come over the man? Where now was his blustering, over-bearing attitude? What had become of his stentorian voice and awe-inspiring gestures? Why, here was a mere weakling, a trembling coward!

Re-assured, I rolled out of bed and strode over to the erstwhile bully. Revenge would be sweet. As I approached, he slunk whimpering away and stood in a corner, quaking wretchedly.

"Students," his voice rose to a piping squeal of terror, "students. Don't let 'em get me."

Chuckling with glee, I walked over to my desk and got my copy of "Macbeth." Returning to the corner where the figure stood, I seized him roughly by the arm and shook him vigorously. He almost fainted with fright. Releasing him, I proceeded viciously to tear pages out of the cordially hated book and to stuff them down his miserable gullet.

Just as his face was turning a decided blue, a bell rang somewhere in the distance. I awoke, breathing heavily, with the pillow twisted in some strange fashion around my hand. I skipped English class in the morning.

Back to Catacombs

(Continued from page 22)

thing about that nationalism which we do not experience to-day. Rome wanted to spread its culture throughout the earth; modern nationalism has taken on the aspect of intense hatred between races. The national welfare is placed before that of civilization. If you have not yet reached this conclusion, let me point out a few facts. The Versailles Treaty has accomplished the impoverishment of Germany, who finds herself damned by a hostile world years after she has admitted defeat; Hitler, building on this fact, has aroused in the people an intense feeling of national pride. France, after guaranteeing herself security by the same treaty, has come to fear the whole world and to think all Europe against her; hence, she builds extensive fortifications along her entire border and demands a larger navy. Italy has already found the whole world against her. England fears the crash of her empire in the Mediterranean. Russia alone has a universal plan, promising to save the world through Communism. It is apparent that Communism must come; but it cannot last; you cannot crush the better part of man's nature and expect him to remain passively submissive long.

There is only one way out. Christianity must be revived! revived! The bulk of those people who profess Christianity are spiritually dead. If they were not, why would they advocate the keeping of religion and morality for *one* day a week? Spiritual values must exert their influence on man's entire life, for in his nature there is a spiritual as well as a physical part to satisfy. The only way we can accomplish this end is by a return to the spirit of the catacombs. "The world has entered a period of the agony of the spirit. Man is shaken to his very foundations by the process of dehumanization. The ideal of man has been eclipsed. This is a trying period, but

one of transition. It may be that man must be crucified and die, that he may rise again to new life." This statement was made in 1935, only last year! And it is not the rash thought of a pessimistic idealist, but of a practical student of history and philosophy,—a non-Catholic Russian Nicholas Berdyaev.

"Man must be crucified and die!" "It is a period of intense agony of the spirit!" How apt are these quotations! How they express the Christian ideal as formulated by our Divine Master Himself! "The servant is no greater than his master. If they have persecuted me, they will also persecute you." We must bring the Cross back into our daily lives. Surely, we shall suffer, for Christ has promised to those who will follow Him a cross quite like His own. It is our duty—and we must realize it very soon—to join all our forces, as the Holy Father says, "in a crusade of compassion and of love"; for once more in all his power is the Prince of this World coming: His Satanic Majesty has marshalled all the Powers of Darkness for one more attempt to tear down the standard of the Cross. As Monsignor Fulton J. Sheen has said, we are making a stand against "Communism, the last enemy," in combating which, we shall find ourselves opposed to all the forces of Hell!

Berdyaev writes: "Only a religious renaissance is possible. This alone is capable of solving the problem of the right relationship between the aristocratic and the democratic, the personal and the social elements of culture." This era of material progress and spiritual stagnation is passing into oblivion! Just as the glorious deeds of Sparta are forgotten be-

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cause she devoted less time to the signs of culture—literature, art, philosophy and science—than did Athens whose culture has come down to us; so shall this inglorious (the more appropriate term would be vain-glorious), materialistic age of the condemnation of reason—this era of insanity—pass quickly away.

We are entering the new Dark Ages, —ages which will be known in the future only for their lack of anything substantially productive of culture. We, the followers of Christ, are going back to the catacombs just as the early Christians went to the catacombs in their time of persecution. But there will be an intense revival of the love of Christ: all Catholics will be aflame with the missionary spirit and the cry will once more be raised: "See how these Catholics love one another!"

To-day, you and I, if we are united in this bond of charity, will not be indifferent or lethargic, for love is proved by deeds. The time for action—*Catholic*

action—has come. Through it (the Holy Spirit moving over all) humanity will be rehumanized and the downward trend toward the bestial will give way to an upward trend toward the rational and the spiritual. It must be noted and constantly remembered, however, that this revivifying spirit cannot come to man from the high places of the earth. Divine Providence could have chosen a palace on the first Christmas night—but it chose a stable. For associates Christ could have had potentates and scholars: He wanted fishermen. The Church could, through the omnipotence of the Spirit that rules it, have conquered the West in the same way that Jesus took the Promised Land; but it conquered by the blood of the martyrs. As in the past, spiritual resurrection and glory must needs again spring from the fruitful soil of corporal affliction and death.

We who are Catholics—and we alone—can give new life to the world because we alone are of the Truth. As in all that pertains to the Godhead, the way to this glorious destiny is a holy way and full of mystery. It is the way of the Lord and takes us, after many windings, *back to the catacombs.*

The Future

(Continued from page 23)

Catholics is facing a world that has seen tremendous changes in the past twenty-five years, and which may see still greater changes in the next twenty-five years. In the early days there were giants, great men, bishops, priests and laymen. There was persecution, exile, imprisonment and martyrdom, too. What of the future?

Christianity and Culture

(Continued from page 19)

ern culture has become dehumanized; that is the tragedy of our day. The consequence is that man, in order to reign over nature like a demi-god, must in reality subordinate himself more and more in his intelligence and his life to necessities that are not human but technical, to energies of the material order which he sets to work and which invade the human sphere itself. Whatever may have been gained from other points of view, the living conditions of the human being are thus becoming more and more inhuman.

The technique is good, the machine is good. The archaic mentality that would suppress them is not commendable. But if they were not controlled, forced to submit to human good, that is entirely and rigorously subordinated to the radical exigencies of human nature and the spiritual development of the person, then humanity would be definitely on the road that leads to despair.

III

These considerations lead me to the third truth to which I wanted to call your attention: the condition of the modern world is leading Christians to realize in a particularly serious and urgent manner, what is their mission with regard to culture.

As long as western civilization, with all its defects and abuses, was based on structures that were organically Christian, the Christian could place his trust in these existing social structures. (In point of fact he was all too prone to do so). He could busy himself, on the one hand, with the affairs of his soul and his spiritual life, on the other, with temporal matters, the obligations of his state and his profession—in short, his anxiety in this world was limited to Christianizing his private life. Now that the state of the world has grown worse in the manner I have tried to indicate, the Chris-

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tian is realizing much more explicitly his obligations towards the common good of the country and of civilization. He is called upon to look after not only his private life but also the good of the temporal state and he must do it in a Christian way because the spiritual and the temporal are indeed distinct but are not separate.

Evangelical justice and the life of Christ in the soul should impregnate all that we are and all that we do, in the profane as well as the sacred, the temporal as well as the spiritual, in the order of culture as well as in that of religion.

If we reflect carefully on these things, we see that in the order of culture and the temporal itself, two planes of activity are to be distinguished. There is in temporal matters, a plane of activity which really belongs to the spiritual order, but in which the spiritual is joined to the temporal, and there is a plane of activity in the strictly temporal order.

In the first of these activities, which is supra-political, all Catholics are invited to unite for the defense of the liberties of the Church as well as for the apostolate. The second is that of the temporal in the strict sense of the term; terrestrial and profane activity in the social, cultural and professional order, in the political order. In the highest principles that govern it, this activity depends on Christian wisdom and the teaching of the Church gives these a certain number of sovereign guides. But in its application to concrete reality, this purely temporal activity belongs to each of us in a way that varies according to individual circumstances, and it admits of all kinds of diversity, even opposition, in the manner of judging and appreciating. The Christian does not act here precisely as a member of the Kingdom of God, of the mystical body of the Church; he acts as a member of the earthly state, as one involved in the conflicts and the labours of mortal life. But, as I said before, even there he must act in a Christian way—I am not saying that he must act in a Christian capacity, but in a Christian way—because the one involved in the temporal combat is his whole self, with his faith and his spiritual life as well as his flesh and blood, with his ideas, his virtues, his passions and his human interests.

All this will serve to show how noble and how difficult is the temporal mission of the Christian. Even in this world of contradiction, he must bear testimony to Christian truth, keep his Christian liberty, maintain that in view of the temporal good itself, where moral values predominate, justice and love must be preserved faithfully among men, not as mere words and formulas, but as actual facts to

Pertinent Paragraphs

WITH complete disregard for the opinions of others, these few paragraphs are written. If they offend anyone—we're sorry. If they please anyone—our thanks. If they amuse—we're gratified. If they don't amuse—we're not surprised. If no one likes them—so what?

... We wonder how many of the fellows who are now in the process of obtaining a higher education at St. Mike's, really appreciate the break they are getting. By this is meant their attendance at such a supremely Catholic institution. Your religion, whether or not you think so at the present, is the most important thing in your life. It is the thing that is going to stand between you and every tough break that you get, and it is the thing that is going to give you every good break in your career. Think it over, fellows—in a few years you'll realize the common-sense of being a good, practical Catholic—though a good Catholic is always practical.

... Is it true that the T.T.C. is considering the feasibility of running a special car in the early morning hours for the convenience of a certain well-known athlete on his trips from the East side of town?

... Lately there seems to be quite an epidemic of "razzing" or "riding" traveling around the campus. Far be it from us to denounce it utterly, but all things have some limit of endurance. Just now "razzing" seems to have reached that limit. It has become rather vicious—no longer is it mere fun—its end is now to see just how "scorched" or "sore" the unlucky subject will become. And if with just and sufficient cause the victim does become slightly angry — so much the worse becomes his humiliation. A practice like this hurts—it cuts rather deeply sometimes—but pity the poor unfortunate who attempts to discourage it. With a sort of sadistic glee, he is pounced upon to become merely another victim.

... We should all be familiar more or

bring to that land, that was cursed after the first fall, what is required for a renovation. Thus far must Christianity become incarnate. Thus is it called to elevate from within the whole order of culture and to transform the structure of our social and political life. Thus does the temporal work of the Christian join and continue the great prayer of the contemplatives and the poorly interiorly united with redeeming Love.

less with the principles according to which great men have lived their lives. One prominent resident of "49" bases his success upon the motto—"Variety is the spice of life." Curly locks and a complexion preserved with the blandishments of youth have also played their part (so he says), in bringing to him—variety.

... In the realm of athletics, it is of interest to note that St. Michael's is the only federated college which at present does not award a letter to those athletes who represented her in interfaculty competition. Might we suggest that such a reward would not be too much for the wearers of the Double Blue?

... We wonder what has caused the swing in popularity from the "Parkway" to the "Fernley." Perhaps it is that a pretty face has been the downfall of many a man—then, too, there are those who, outside of persons who like music with their meals and totally unlike them, prefer to match pennies while they dine.

... Much has been said and printed about "dirty" books. But everyone seems to neglect the one important angle—that of a moral viewpoint.

Realism, as it is defined to-day, is not essential to a story—if the reader enjoys it, then it has served its end. Life can be portrayed in a realistic manner, but that does not sanction the portrayal of the life of a harlot—or the character of a degenerate, as being pleasing or romantic. In a certain sense, the life of a harlot may be pitiful, but that is not license for permitting her to become the heroine of a best seller and to thus bring forth a murmur of pity and, sad to say, condemnation from thousands of readers.

A book, no matter how well written, if it presents a sordid story, cannot fulfill its end—which is to please and gratify the need of the mind for recreation. The reason is because that book puts forth that which in itself, reason tells us definitely and positively, is not pleasing. Good books alone give a sense of pleasure to the reader—others leave a distinct taint behind them.

This, however, does not advocate prudery—nor the return of a University student to the *Bobbsey Twins* — but it does advocate right reasoning and *clean*, as well as clear, thinking in regard to reading. It is our opinion, however, that they would be most benefited by the *Bobbsey Twins* who most loudly scoff at the idea that they might be harmed by a filthy book.

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An Old Question

THE CHURCH is called upon often to defend herself against many charges. One of the most frequent allegations brought against her is that she is unprogressive and opposed to science. The charge takes many forms, all likewise spurious; the answer is clear and pointed, the testimony of history, and the attitude of the present Pontiff, Pius XI.

Our Holy Father writing in his encyclical on Christian Education states very plainly, "The Church far from hindering the pursuit of the Arts and Sciences, fosters and promotes them in many ways." The church has never opposed science, nor could she do so and be true to her divine mission. Science is a synonym for truth; the church is the repository of Divine Truth. How can truth be opposed to itself? In fact, the church is the only institution in the world that is "unprogressive" enough to insist on facts, for she refuses to follow every new fad and 'ism' that comes along. What the church is opposed to is not science, but the sickly, puerile sophistry, that so often poses as science.

The church is not ignorant or unappreciative of the immense good that comes from scientific investigations. Does she not make use of the radio, airplane, etc. in carrying out her mission? Some of the greatest scientists in history have been Catholics, and these men have definitely given the lie to the assertion that faith hampers research. As long as the scientific researcher stays in his domain—the material world—he will receive the heartiest co-operation from the church. When he trespasses in to the domain of religion and morals, he will be rebuked. Why shouldn't he be?

Frank J. Lysaght, 5B.

Challenge

IT was a challenge that started the whole thing. In the midst of some carefree banter he had thrown down the glove to me. I laughed at first, but he was serious, so I lightheartedly said I would go through with it—such are the vagaries of youth.

It was sometime before the import of foolish decision burst on my phlegmatic mentality. And even then the whole affair seemed unreal, so fantastical, that it was difficult to convince myself of its actuality. The vision of it made my senses reel and my blood run cold.

However, unable to retract now, I drew up my plans. The place where my mission would take me was one which was mentioned in hushed tones. Groups of

queer persons were known to make it their habitat at a certain time—the time for my foolhardy expedition! People who spoke of the place did so with trembling voices.

The day for answer to the challenge finally came, and brought with it a blustering drizzle of cold rain. But I was not concerned with the elements, such was my preoccupation with the dread duty. Through the crowded streets I plodded, my eyes set in an icy stare. All thoughts of humanity were lost as I reached that state of determination which spurred on the martyrs into the Roman Colosseum.

In this state of mind, almost fanatical in its intensity, I came to the portals of which I had been told but had never entered. But I had to do so now. I entered.

Groups of people, males all dressed alike, females holding short stalks which emitted a garish vapour, turned at my entrance. I was a stranger, an intruder in their midst, but this fact only added fuel to my fired brain. Presently my man, my destination, hovered into view. His apparel was unmistakable. Through clenched teeth I blurted:

"ONE CHOCOLATE MALTED."

Donald McDonald, 5A.

Old St. Michael's

(Continued from page 50)

of the college grounds brought about by the opening of Bay Street in 1922. Considerable beautiful property to the east of the college between the latest buildings and old St. Vincent Street was appropriated by the city. A few outbuildings were demolished, the handball alleys altered and renovated, and the long brick wall built around the campus. This change was all to the city's advantage, and effected a real intrusion upon the privacy of the college. It is also partly responsible for the present tendency to shift towards Queen's Park. With the construction of new buildings now in progress, the history of the old seems rapidly to be drawing to a close.

There is always a certain amount of regret to be associated with the passing of an epoch. Perhaps it is mere sentiment. More probably it is a heartfelt love. Francis Thompson experienced such love at least once, and he has expressed it well:

"The fairest things have fleetest end:
Their scent survives their close:
But the rose's scent is bitterness
To him that loved the rose."

But perhaps such thoughts are not well grounded in the present instance. If the end of an era has been reached, it is not in the sense that the old must yield to the new, but rather that it must melt into it

West End News

THE West End School, although small in numbers and cut off from the Central School—the source of school activities—has taken a great interest in each of these activities—sport, the Sodality and, we hope, study.

Late September saw the election of the 1935-36 officers of the West End Branch of the Holy Angels' Sodality. The officers elected were as follows: Prefect, Martin O'Grady; Vice-Prefect, Vincent Donohue; Secretary, Robert Giffen. Regular meetings are held during the school year every second Friday.

Each afternoon from three-fifteen until four-thirty during the autumn months saw the doughty little gridiron warriors from the West End betaking themselves to the "Canada Bread Field," where they went through their paces for their battles. The boys were divided into two squads—Seniors and Juniors. Owing to the difficulty of finding opposition, the Seniors' schedule was rather curtailed, although the boys made a creditable showing in the games played. The Juniors captured the "House League Title."

Vincent Donohue, West End I.

The Second Form at the West End School is small in comparison with the First Form of 1934-35. All its members, of course, belong to the Holy Angels' Sodality and attend the meetings held in the First Year class-room every two weeks.

Both this year and last, this class has shown the ability to produce excellent rugby and hockey teams. It is true that the other class during both years proved an inestimable aid, but most of the good players, especially this year, came from Second Form. The record of the Junior Rugby Team is well known. Its quarterback and captain, Bill Stewart, along with two half-backs, Cooney and Mitchell, are "Second Formers." Many boys of Second Form played on the Bantam Hockey Team, namely: Stewart, goal; Mitchell, Cook and Madden, forwards; McCarthy and Cooney, defence. This combination spelt disaster for many opposing teams.

Hubert Lockett, West End II.

and blend with it, enriching it with all its store of deep vitality. Even the exterior form of the Old St. Michael's will not pass away, for the new buildings preserve in general outline the predominant characteristics of the old. In years to come, when the students of to-day have become the ancients of to-morrow, they will be able to see in the hoary stone of what for them is still "the new St. Michael's" the shadowy outlines of that dear old college between the Elm and the Chestnuts.

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New St. Michael's

(Continued from page 56)

Very appropriately are the residences named. That to the north, nearest the library, is called More House; and that to the south, next to the lecture hall building, Fisher House. These have for patrons two great saints and martyrs, canonized in the year in which the construction of the new building was begun. St. Thomas More, was himself an eminent lawyer and one of the greatest scholars England has ever known; St. John Fisher, Bishop of Rochester, ranked with More as one of the outstanding scholars of the England of his day. Both are worthy examples for all students to imitate.

The present new building, however, is but the initial step in the realization of a comprehensive program of construction which it is hoped will be completed in the next few years. As it stands, the present structure cannot be considered wholly adequate, for it provides residences for a maximum of ninety students, while at the present time there are some two hundred boarders in the college. Therefore, it will be necessary to maintain for the present some of the residences now in use.

The plans for the future include the extension of the construction: north to the Victoria College boundary, south to St. Joseph St., and east to Elmsley Place. Along the Victoria line and along St. Joseph St., there will be constructed wings of the college; and between these two sections, to enclose the east side of the proposed quadrangle, there will extend in a north and south direction another residential building. Hence the quadrangle will be enclosed on the east and south by residences; and on the north side will be an extension of the library.

To complete the program of construction, it is proposed to build upon the crest of the hill which rises at the north end of Elmsley Place—a dining hall, an administration building and a staff residence. The large common dining hall, the administration building, which will house all the administrative offices (the present registrar's office in the building now under construction is only temporary), and the residence for staff members—will all be easily heated from the present centrally located heating plant, which is so situated as to be at an accessible distance from all the buildings, both constructed and proposed.

It is quite apparent that the present building is less than one-fifth of the amount which is actually needed. However, that which is usually the hindrance offered to a construction program, lack of adequate funds, necessitates a delay in the continuation of the proposed plans. Only when sufficient capital is available will the buildings be continued—and concluded.

Old World

(Continued from page 45)

locked harbours which make Malta so valuable.

For the next three days we coasted along northern Africa, a mere reddish haze on the horizon the greater part of the time. During this breathing space we held the fancy-dress ball without which no sea voyage is complete. I myself went disguised as a London stop-and-go sign—an appropriate costume in view of the fact that we danced on rolling, swaying decks.

We passed again through the Straits of Gibraltar on a Sunday morning, just before attending High Mass on the rear promenade deck. The following day the *Tuscania* put into Lisbon. Here our first stop was the English College, where English boys have been trained for the priesthood since the days of the Protestant Revolt. From the College we drove through narrow, winding streets to the Patriarchate. Our large number amazed the officials, who, I suppose, did not think that all England contained so many Catholics. In the same part of the city is Jeronimo's Church, built by the Portuguese King in thanksgiving for Vasco da Gama's discovery of India; the great explorer's tomb is there. When we left Lisbon in the early afternoon, the English College came in a body to see us off.

Tuesday morning we arrived at Vigo, located in the small northwestern part of Spain which cuts off Portugal from access to the Bay of Biscay. Six of us took a cab to Santiago, 56 miles away, for one of the most interesting of our side-trips. The road skirted a long sea inlet and travelled up a fertile valley between rows of corn and grapes. About midway we stopped at Pontevedra, whose church has its whole facade covered with carved illustrations of the life of the Blessed Virgin. In a ruined church nearby we saw a preserved pagan altar with the centre depressed for collecting the blood of the sacrificed victims. Upon reaching Santiago we walked through narrow streets to the cathedral, where Benediction was

sung for us. Afterwards the renowned Santiago thurible—four feet high and operated by six men—was swung in our honour. It was a most inspiring sight as it floated from the ceiling to the floor in immense clouds of incense. Under the main altar is the golden tomb of St. James the Apostle. There is a certain niche in the doorway which reputedly grants wishes to anyone who places his hand in it. (I should have wished for a few sleep-ins!)

After our visit to the cathedral we tried to wander around and see something of the town, but were besieged by swarms of children crying for "Engleesha penny." So, early in the evening we drove back to Vigo and reboarded our ship.

Just at sunset the *Tuscania* steamed out of the bay. Soon the twinkling lights of Vigo and the purple hills of Spain were left behind, as we sailed toward the North and home.

Catholic Education

(Continued from page 41)

principles which are impressed into his very soul by the surroundings of Catholic truth and by the good example of his teachers. A man is fashioned whose mind is governed by the supernatural light of the teachings and example of Christ.

A proper perspective of life is acquired; things are seen in their right proportion; means are distinguished from ends; the supernatural destiny of man is kept in mind. The follies and errors of worldlings, the numerous dangers that beset the virtuous man are discovered and a plan of defence is obtained. A boy is made to realize that, as Tertullian wrote, 'he should be a sharer in the possessions of the world, and not of its errors.'

There is clearly impressed on the student the nature of his moral, religious and social obligations, and the importance of their fulfillment if he is to attain to his true destiny—a life of beatitude with God for eternity. The religious and moral duties are seen to be of prime importance and that they must come before everything else, "For what doth it profit a man to gain the whole world and suffer the loss of his soul?" Man is a social creature and must be a member of society and these duties are made clear. He sees that he is not only responsible for his own temporal and spiritual welfare but has other duties to the family, and state. Finally, the important truth is grasped that if a man lives in conformity with the Laws of God, and the dictates of his conscience he will properly fulfill his destiny and reach a happy consummation.

John Burgener, 5B.



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Will open to eternity and Thee—
His spirit's quest.

Be lenient with him, God, the first brief day.
He may be yet fatigued with life's long cares,
Tired from his brave but losing fight with Death.
To-morrow take his count of wrong and right:
Straightforward he'll reply. But, God, to-night
Please let him rest.

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Judge McTague

(Continued from page 17)

bounds. His services were in demand from Halifax to St. Louis. Moments were precious to him and yet in some way he found time to take an interest in all phases of civic life. He became known as a man of character who would stick, tooth and nail, for a principle, no matter how unpopular,—a man of unimpeachable honesty, who would balk at no personal sacrifice to comply with the demands of justice rigidly interpreted.

Judge McTague's success in the legal world was little short of phenomenal but his fame never "turned his head." The friends he formed over twenty years ago at Assumption and St. Michael's College are his friends to-day. The priests that knew him in those days still hold a warm spot in his heart and, needless to say, the feeling is mutual. To the students that played with him against "The Poles" of Orchard Lake, or the Hamilton Tigers, he is still "Charlie McTague," their fellow student and a friend upon whom they can rely.

To those that knew Charlie McTague a score of years ago and who have followed his career since, it was no surprise when he was made a Judge of the Supreme Court of Ontario, July 20th, 1935.

St. Michael's College is proud of Judge McTague for many reasons but there is one outstanding fact of his life which rejoices the heart of his Alma Mater more than anything else. Judge McTague is a Catholic without any reservation. To him duties to God come first. Despite his numerous activities, every Sunday finds him at Mass and nearly every Sunday at the Communion rail. His non-Catholic friends are numerous, but they must take him with his religion or not at all. He refuses to soft-pedal the fact that he is a Catholic and defends stubbornly the thesis: The Catholic religion is not a handicap even in Ontario to a man who has the ability to succeed.

St. Michael's College extends to Judge McTague her congratulations, her best wishes for many successful years in the judicial world and prays that he will ever preserve those traits of mind and heart which thus far have molded his life. *Ad multos annos!*

Pius XI

(Continued from page 42)

chanized world. In his next encyclical he deals with the relationship between Capital and Labour. He points out that Capital has a definite duty towards Labour, while Labour has an obligation towards Capital. This message is of very vital interest in these troubled days, and it is widely believed that if his teaching were put into effect it would relieve a great part of the oppression of the masses, bring about a better understanding between Capital and Labour, and be a bulwark against Socialism and Communism. The encyclical on the priesthood, the most recent one, contains a warning to the guardians of his flock that spiritual influence must dominate or the aim for which mankind is created will be lost. The clergy must possess an adequate degree of knowledge and they must by a deep spirituality vivify the members of the Mystical Body.

In all these the Holy Father has shown himself pre-eminently a man of our day and has demonstrated his ability to grasp present day problems. In the Lateran Treaty he saw that the Spiritual power of the Church must not be hindered by allegiance to any one country and that absolute independence and not temporal power was necessary for the welfare of the Church. By the formation of this treaty he attained his end. The Pope believes that Western Culture is in a precarious position and that the future of Christianity may not necessarily lie in Western Culture but in Africa and Asia. Accordingly he has started to build up a native clergy to prepare for such an eventuality.

When we consider the work of Pius XI, we seem to catch a glimpse of the Divine Hand guiding him. It is the duty of each and every one of us to pray for the continuance of this guidance that the Holy Father may lead us through the dangers that threaten the world in these uncertain times.

C.A. Club

(Continued from page 77)

sanctification must be the corner-stone upon which we should build any lasting structure. It was with this thought in mind that the members agreed to seek the aid and guidance of Her who is fittingly called "Turris Eburnea." Cognizant of their own limited knowledge of Catholic Doctrine and Practice and desirous of learning more about the eternal truths of their Holy Faith, they have outlined a literary program of talks, prepared papers and open discussions. The speaker at the first formal meeting was Father Garvey. He, a student of Maritain, conveyed to us that outstanding Catholic's views on Catholic Action and warned us against the false concepts of such Catholic Action. He also advised the group to conduct the literary portion of the program upon an informal basis, pointing out that the very name "group" is synonymous with the forces that work toward freedom and informality in the conduct of meetings. Such a procedure will permit the intimate exchange of ideas and lend mutual encouragement to our efforts.

The knowledge acquired and the zeal aroused by our meetings would be valueless if we did not have a practical side for our Club. In line with its purpose, we sought a means of putting our good intentions into practice. The ideal source was found in that phase of Catholic Action that is being carried out at Friendship House, a charitable foundation doing a noble and Christian work by bringing a little joy and happiness into the lives of those less privileged ones of the Household of the Faith. We have agreed to give a little of our time each week to helping in this worthy cause. Thus, we will correct, in no small way, the spirit of disinterestedness in real Catholic Action which has long been an alien part in otherwise worthy Catholic societies.

We have outlined in brief the purposes and ideals of the Catholic Action Club. We intend not only to hear and discuss but what is more important at this critical time, to act. We desire that our activity be the overflow of our own Christian life of prayer, upon which is laid the foundation of any good work accomplished.

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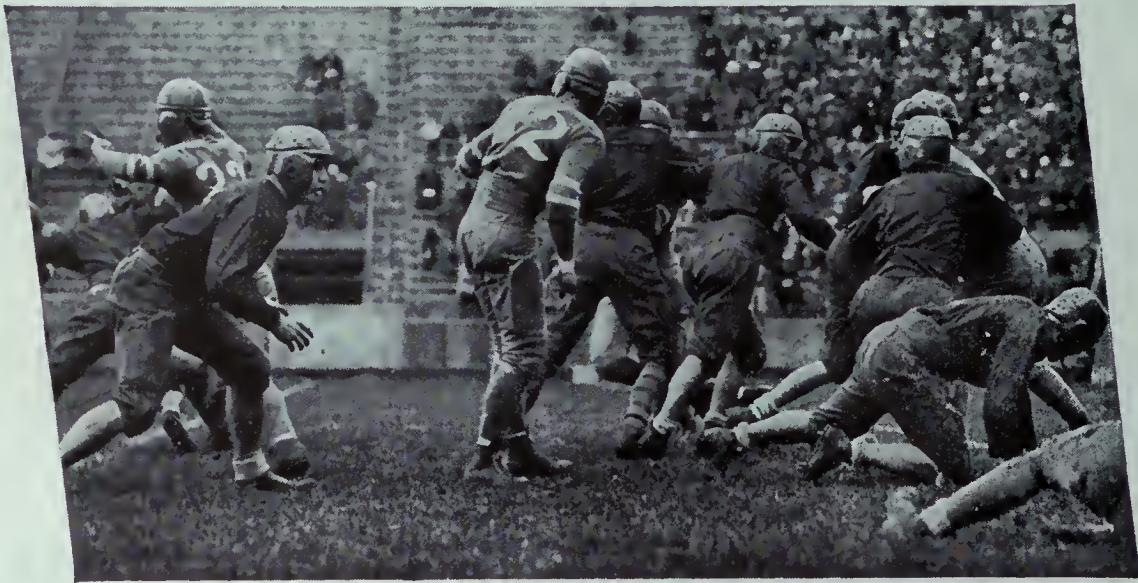
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Catholic Action

(Continued from page 30)

in the sunshine of their willingness to work, and yet making no effort to stir for lack of special appointment to a particular task.

The Mystical Body of Christ works in striking analogy to the human body. The human hand has offices which it performs of its own accord quite independently of any special mandate from the human head. So with the Body of Christ: the healthy member spontaneously fulfils certain offices of its very own nature. The Catholic who complains of restricted opportunities for expressing his religion merely displays ignorance of the huge application of practical Catholicity. A Catholic would have to be endowed with a thousand simultaneous lives to do justice to the opportunities for Catholic Action presented him in the brief passage of any average day. The most important apostolate of all, the apostolate of prayer, is open to all always; it alone has absorbed the energies of countless lifetimes.

So let us tread carefully in our plans for Catholic Action. In the rush to answer this new summons to be "God's coadjutors" and "God's husbandry," let us not forget the warnings and advices that are coupled with the call. The voice of St. Paul reverberates over the intervening



Rev. F. A. Brown, C.S.B.,
Assistant Athletic Director

centuries: "According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. *But let every man take heed how he buildeth thereupon.*"

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Fr. Brennan

(Continued from page 18)

book records can only be appreciated when you consider that he was chief debater in the College that year, most active parliamentarian, and carrying on at the head of a class which he had led for three years.

On graduating in 1913, Ed. Brennan entered St. Augustine's Seminary where he maintained his brilliant scholastic record. Ordained in 1917, he took graduate work in theology at the Catholic University of America, receiving the S.T.L. in 1918. With the exception of one year on the Seminary Staff, he has spent practically all the intervening years as assistant at Barrie and pastor at Mimico. He now returns to his sacerdotal Alma Mater as president, with the good wishes of all the graduates, students, and staff of his old college.

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Reform

(Continued from page 14)

we can hope for a just society we must have leaders who *live* the various virtues.

And finally we have the most important reason for opposing the use of legislation to achieve reform. St. Thomas says, "As the life by which men live well here on earth is ordained as a means to the end of that blessed life which we hope for in heaven . . . the person who is charged with the care of our ultimate end, ought to be over those who have charge of things ordained to that end, and to direct them by his rule; it clearly follows from what we have said that just as the king ought to be subject to the dominion and government administered by the office of priesthood, so he ought to preside over all human offices, and regulate them by the rule of his government" (*De Regimine Principum*, p. 104). The order we must follow, then, is to

have the spiritual reigning over the temporal. Now by trying to legislate morality (and that is what legislative reform does) governments disregard the spiritual and so reverse this order. Rather than having the supernatural guiding the natural, they would depend entirely on the natural. Since they are violating a divinely established order, governments must fail in legislating reform.

In conclusion we have those words of the Gospel to guide us in settling this question. Modern governments would have us believe that Our Lord came on earth to bring "Peace on earth to men." I submit that He came on earth to bring peace to men *of good will*. So good will must be the immediate end of reform and not new laws. Therefore it seems that our present system must be renovated morally and not by legislation.

Thuribubbles

(Continued from page 80)

Did you know that—

Joe Connelly never lacks inspiration when he plays Rugby or Basketball—Blum's shirts never fit at the collar—Barry O'Brien is the best dressed man on the campus—The Western Course gets its name because so many of its boys are drug store cowboys—Dave Reed is the hockey magnate at St. Michael's—he carries the sticks for the team—Gus O'Brien is a lover of milk—Jack O'Connor is the slowest dresser in the school—Hughie Mark's strong wrists are easily tied by frail bonds—Pepper Martin is tighter than a Bull Fighter's Pants

Mr. J. J. Seitz

(Continued from page 53)

years on February 29th.

Mr. Seitz has been active in social and philanthropic work throughout his life. As a young man, in the midst of his manifold business duties he spent much of his spare time in going about and looking after the poor. He was long head of the St. Vincent de Paul Society of St. Basil's parish and later President of the same society for Ontario. He has always been a true friend and supporter of St. Michael's College, of which his three sons are alumni. Mr. Seitz is an example of a scrupulously honest man who has been successful in business and at the same time has devoted a great deal of his labours and no small amount of his earnings to religious and charitable works.

OLD BOYS!

It is up to you to make September 15th a memorable day in the history of St. Michael's. Make plans now to round up the old gang and return for the celebration that marks the opening of the New St. Michael's.

—McShane and Devlin, booth of them, park continually at the Parkway—Marty Spencer weighs only a mere 200 pounds—Albert Baldwin washes in ten seconds flat every morning—Frank Maloney dances according "to first principles"—Nick Keough is a great hockey fan—6.30 rolls around mighty fast—This is the end.

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